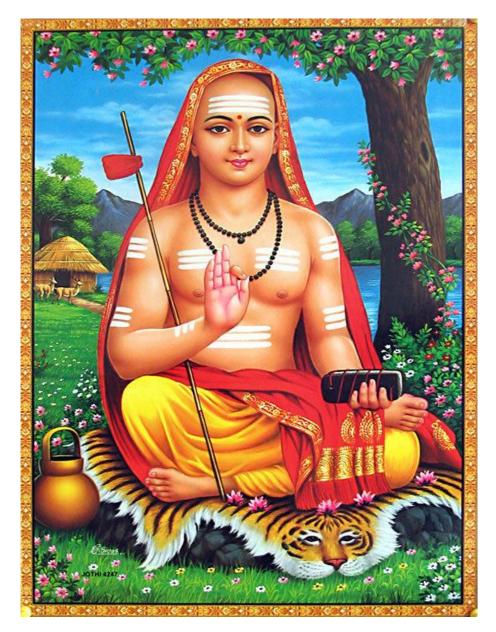


PANCHADASI



DHYANA DEEPA PRAKARANAM

(The Lamp of Meditation)

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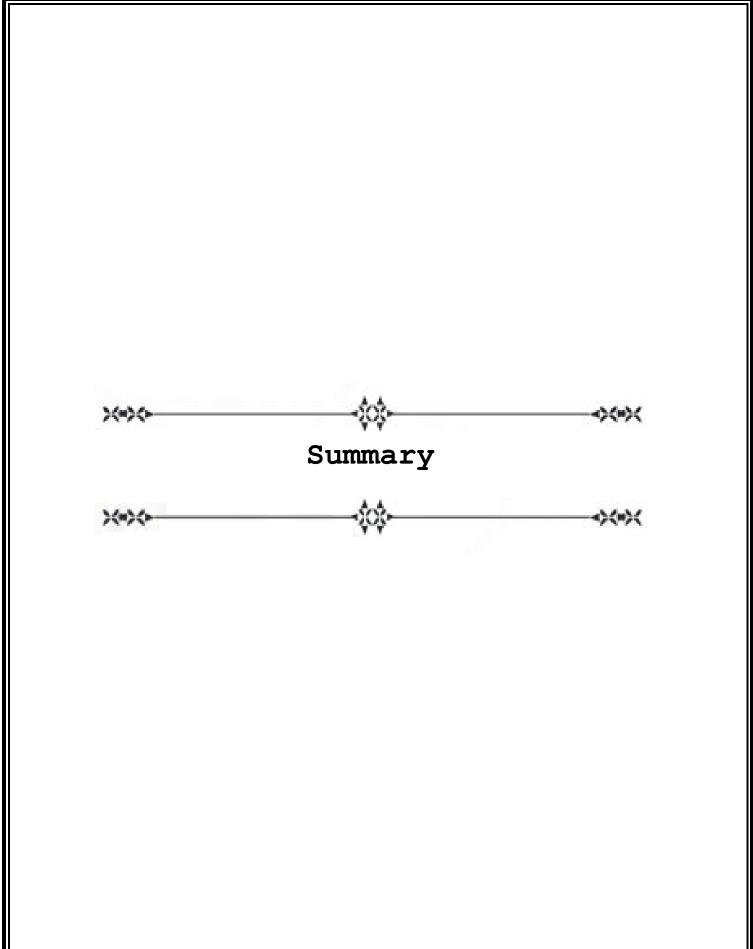
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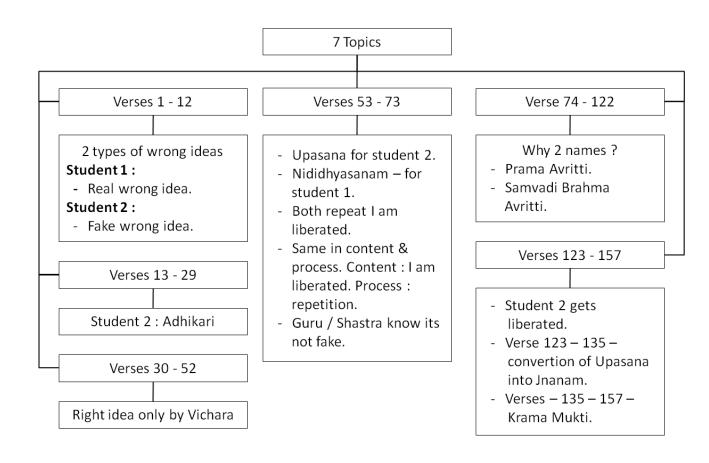
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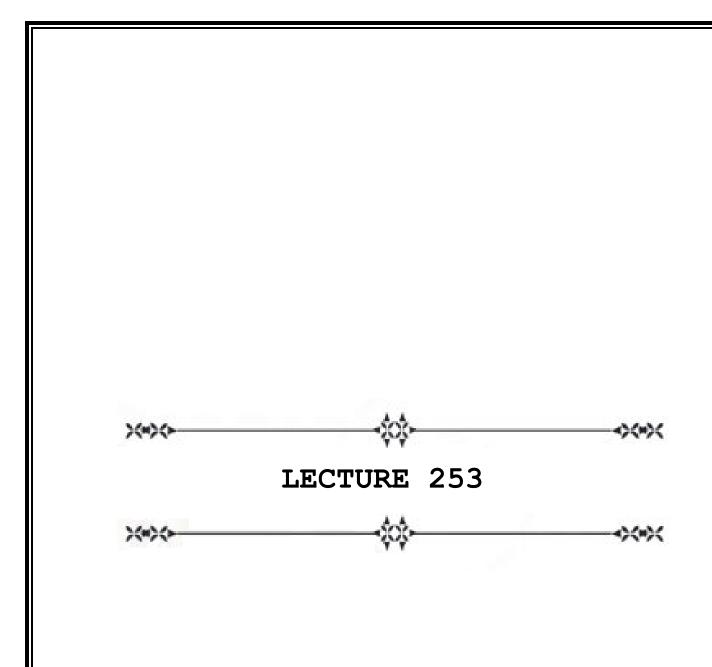
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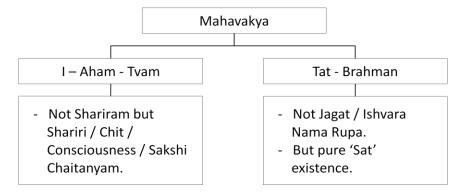


SUMMARY





- Dhyana Deepaha 158 Verses.
- Unique topic :- deals with unique problem of Vedantic student.



- Aham Brahma Asmi = I Sakshi Chaitanyam = all pervading existence.
- I behind individual Nama Rupa = Sat total Nama Rupa.



Chit

- Jnana Vritti / clear understanding takes place. Jnanam = depends on object / Vastu Tantram, not Karma which is Kartu Tantram (doer).
- Understanding / doubt / error / emotions all Vrittis.
- Jnana Vritti rises in student. Student has understanding but no Jnanam.
- Accept understanding but not Mukta status. Think realisation different than understanding.
- Aparoksha Jnanam different.
- Aparoksha Anubava different.

1 st group	2 nd group
 Don't think Jnana Vritti = Jnanam. Jnani. Journey over. Nitya Mukta. 	 No understanding because of obstacle. Jingyasu thinks of Moksha in future. Sadhyak maintained. Still Mumukshu. Understanding not looked as Jnanam. Has low opinion of himself. Must learn to accept understanding itself as Jnanam. Acceptance comes by removal of obstacle.

Obstacles - known

- Pramana Asambavana.
- Advaitam or Visishta Advaitam.
- Shankara or Ramanujam.
- Interpretational problem.

- Prameya Asambavana
- How is it logically possible?
- Doesn't accept Jnana Vritti as Jnanam.

Solution:

- Continue to dwell upon your understanding. Repeat that Vritti not Jvara in my mind but Upasana = Avritti of Jnana Vritti = "Nididhyasanam".
- As it is not accepted, it is called Upasanam.
- Both Upasanam + Ninidhyasanam taken as Jnana Vritti. It is "Nididhyasanam" Jnanam not any mystic experience.

Aham Brahma Asmi – Upasana / Avritti:

- Removes Adrishta Pratibanda, unseen obstacle. Some Papa Prarabda when it goes away, understanding is called Jnanam.
- Begin to claim in mind. "Nididhyasanam" gets reinforced as Nitya Mukta.
 No more Sadhana. Moksha not destination. Jnanam has taken place but refuse to claim.

Example:

- Barchu Katha in Vichara Sagara.
- King goes to forest and minister thinks he is killed.
- Entertains 10 years thought that the is killed. Even when he sees him
 live, he refuses to accept because of Baraha Jnanam false notion. Barchu
 has Chakshu Jnanam but with notion ghost Darshanam refused to accept
 Jnanam Anubava does not lack Aparoksha Jnana Vritti. New Pramanam
 not required acceptance of Anubava as Aparoksha Jnanam required.
- Take understanding as final. don't postpone Moksha.
- Mahavakya is Pramanam for Aparoksha Jnanam. Understanding is Aparoksha Jnanam some refuse to accept. I don't feel liberated. My Svarupam is Mukta – free from Body / mind / world – free from Aham – Mamakara – with Jnana Chakshu – can realise Sakshi Svarupam easily.

- Content of Aham Brahma Asmi should be a fact. I am liberated as fact.
 Aham Brahma Asmi "Nididhyasanam" for Pratibandha Nivritti not for new experience.
- When I don't take understanding is Jnanam it is called Samvadi Bramaha.
 Jnana Vritti which is appearing as non Jnanam, like Barchu Vritti which is not accepted as Jnanam.
- When it is repeated, what was understood before, taken as Jnanam.
- This teaching not found in any other text.
- Narsimha Tapania Upanishad is basis for Aham Brahma Asmi Upasana.
- Normally Aham Brahma Asmi is "Nididhyasanam" here called Upasanam.

Verse 1 – 12: Introduction:

Verse 1:

संवादिभ्रमवद्ब्रह्मतत्त्वोपास्त्यापि मुच्यते। उत्तरे तापनीयेऽतः श्रुतोपास्तिरनेकधा।।१।। One way perchance obtain a thing by following a wrong line by mistake; so also even by worshipping Brahman one may get release, the desired goal. So various ways of worship are described in the Nrsimha – Uttaratapaniya Upanishad. [Chapter 9 – Verse 1]

- Brahma Satyatva Upasana, Nirguna Brahma Upasana, Aham Brahma Asmi Upasana.
- "Nididhyasanam" gets converted to Nishta, obstacle removal, person liberated. Samavadi Brahma Sara = seeming error becoming right knowledge.

Verse 2:

मणिप्रदीपप्रभयोर्मणिबुद्ध्याऽभिधावतोः । मिथ्याज्ञानाविशेषेऽपि विशेषोऽर्थिक्रियां प्रति ।।२।। A man sees a gleam of light emitted by a gem and another sees a gleam of light coming form a lamp; and both imagining that they are gems run to get them. Thought (in both the cases) the notions are wrong, the results are different. [Chapter 9 – Verse 2]

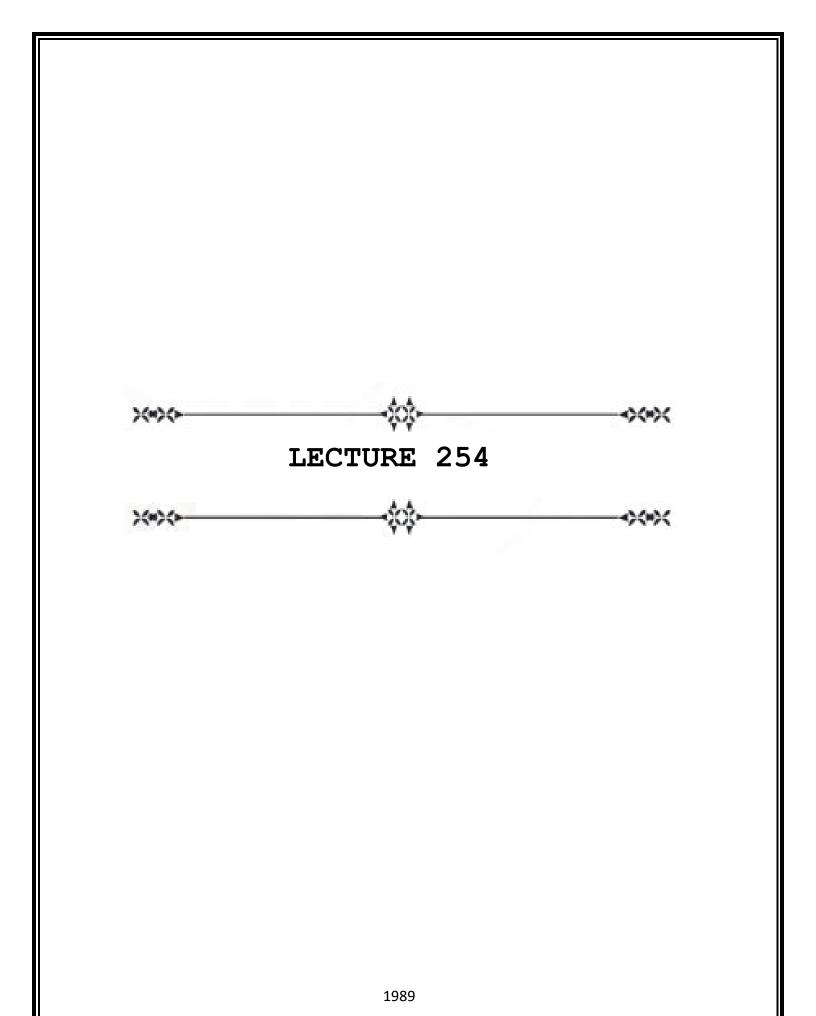
Verse 3:

दीपोऽपवरकस्यान्तर्वर्तते तत्प्रभा बहिः । दृश्यते द्वार्यथाऽन्यत्र तद्वदृष्टा मणेः प्रभा ।।३।। There is a lamp inside the house, its light is visible from outside. Similarly elsewhere the light of a gem is seen (from outside). [Chapter 9 – Verse 3]

Mani Prabha – example :



Normal error	Seeming error
 Cursing error – Visamvadi Brahma. Erroneous perception. leads to confusion. 	Samvadi Brahma.Gets converted to knowledge and person liberated.Mani Prabha:
Mani Prabha :	Example :
Example: - person discovers only light. No Mani in room.	light own beaming outside from real Mani.Person discovering Mani in room.
Light from beaming flame.Person thinks Prabha from Mani discovers flame.	Light from precious stone.Person thinks Prabha from Mani & discovers stone.



Introduction:

Unique thesis of Vidyaranya:

Avritti – Ninidhyasanam	Vritti – Upasana
 Repetition. Aham Brahma Asmi – Avritti leads to liberation – "Ninidhyasanam" = Vritti of Sravanam + Mananam repeated. 	- Thought. - Upasana, Jnana Abhasa Vritti.

(b) Aham Brahma Asmi: Jnana Vritti:

- Fact for me mind + lifestyle conform to this.
- Mind in conformity with newly discovered fact.
- Brahman being Muktaha, I am Muktaha.
- Look at myself as Mukta not Mumukshu.
- Look at all secular + sacred activities not as Sadhana.

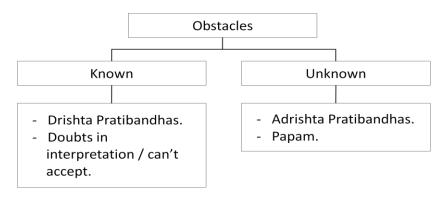
(c) If Aham Brahma Asmi not fact for me, do Avritti – repetition.

- It is assimilation of fact I am Brahma already free from body and mind and world. Moksha in future mind set. Not already free.
- Avritti is called "Ninidhyasanam".

Mahavakya Vritti
Conforms to fact called "Jnana" Vritti & not a fact called Jnana Abasa Vritti

- Jnana Abasa Vritti called Brahma Vritti Sastra Bandaka Vritti because of Pratibanda, freedom promised by Sastra – not enjoyed repetition of Abasa Vritti called Manasa Karma – Upasana, not Jnanam what is purpose of repetition of Jnana Abasa Vritti?
- Same Aham Brahma Asmi Jnana Vritti for some & not for some a fact.
- Mind set transformation doesn't come at all.





- Aham Brahma Asmi Karma + Vasanas will purify.
- Nirguna Brahma Upasana closer to reality removes Adrishta Phalam, not produce Moksha.
- Normally Brahma erroneous Vritti, will not produce positive benefit.
- Samvadi Brahma = useful error.
- Regular error Shapam = Visam Vadi Brama Raju Sarpa.



Causes fear

- Mani Prabha as Mani error useful.
- Deepam Prabha as Mani no benefit.
- Both errors, one useful, one for both Samanya Amsham is there.

Verse 5:

न लभ्यते मणिर्दीपप्रभां प्रत्यभिधावता । प्रभायां धावताऽवश्यं लभ्येतैव मणिर्मणेः ।।५।। The man who ran for the gleam of the lamp did not find the gem, but the man who ran for the gleam of the gem got it. [Chapter 9 - Verse 5]

Deepa Prabha:

• Mani Buddhi – goes to Deepa no benefit – disappointed no precious stone.

2nd Mani Budya – on Mani Prabha:

- Discovers Mani near beam.
- Error beneficial.

Verse 6:

दीपप्रभामणिभ्रान्तिर्विसंवादिभ्रमः स्मृतः। मणिप्रभामणिभ्रान्तिः संवादिभ्रम उच्यते ।।६।। Mistaking the gleam of a lamp for a gem is called a Visam Vadi Brahma, 'misleading error' (or an error that does not lead to the goal). Mistaking the gleam of a gem for a gem is called a 'leading' or 'informative' error, though both are errors (or wrong observations)

[Chapter 9 – Verse 6]

- Erroneous knowledge of flame of light = Visamvadi not beneficial.
- Mani Prabha example to show erroneous thing can also be beneficial.

Verse 7:

बाष्यं धूमतया बुद्ध्वा तत्राङ्गारानुमानतः । वह्निर्यदृच्छया लब्धः स संवादिभ्रमो मतः ।।७।। On seeing a mist and mistaking it for smoke, if a man argues the existence of fire there and goes for getting charcoal and accidentally finds it, his mistake is called as 'leading' error, a chance coincidence.

[Chapter 9 – Verse 7]

Verse 1 - 12:

Example.

Verse 13:

Vedanta.

Verse 1 - 6:

• Error at Pratyaksha level.

Verse 7:

Anumanam – useful level.

Example:

• Mist mistaken as smoke.

Tarquika:

- Infers everything mist, mistaken as fire, not seen smoke inference technically wrong erroneous knowledge led to fire.
- Erroneous knowledge leads to fire by Sheer chance.

Movie:

Nagesh by mistake whistles and police discover loot.

Verse 8:

गोदावर्युदकं गङ्गोदकं मत्वा विशुद्धये । संप्रोक्ष्य शुद्धिमाप्नोति स संवादिभ्रमो मतः ।।८।। Sprinkling on himself the water of the river Godavari thinking it to be that of the river Ganges, if a man is actually purified this is 'leading' error (Samvadi Brahma). [Chapter 9 – Verse 8]

Shastriya Samvadi Brahma:

Example:

- Godavari taken as Ganga Tirtam Achamanam, Prokshanam.. Will purify.
- Prokshanam based on wrong knowledge gets beneficial result of purification Ganga, Sindhu, Saraswati, Yamuna, Godavari, Narmada, Cauvery.
- All have purification powers.
- Samvadi Brahma produced positive result.
- · Samvadi Brahma attains Shuddhi.

Message:

- Beneficial positive result is there.
- Shastric error Shudhi / Punyam. Aparusheya Vishaya comes in Shastra.
- Therefore Sastriya Samvadi Brahma.

Verse 9:

ज्वरेणाप्तः संनिपातं भ्रान्त्या नारायणं स्मरन् । मृतः स्वर्गमवाप्नोति स संवादिभ्रमो मतः ।।९।। A man suffering from a higher fever repeats 'Narayana' in delirium and dies. He goes to heaven. This is again a 'leading' error. [Chapter 9 – Verse 9]

Example of Samvadi Brahma:

Bagavatam:

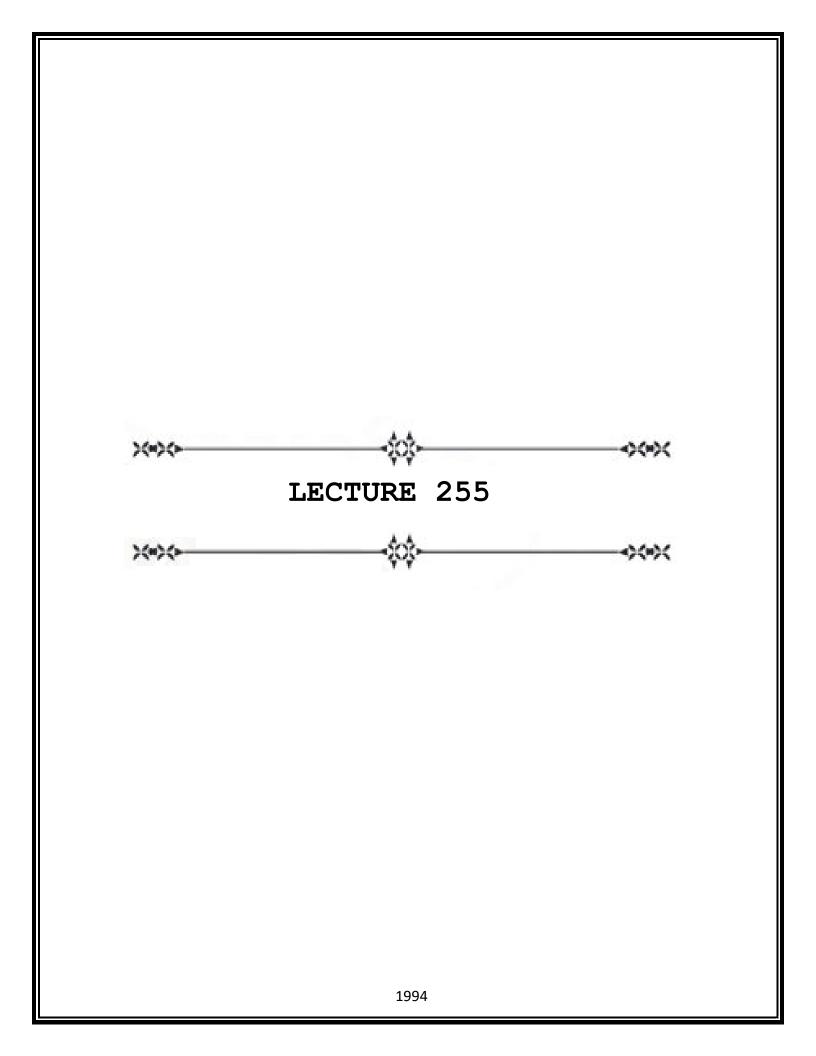
- Anjyila utters Narayana at death. Bagawan also commits error.
- Remembering son Narayana during death also is Samvadi Brahma.

Verse 10:

प्रत्यक्षस्यानुमानस्य तथा शास्त्रस्य गोचरे । उक्तन्यायेन संवादिभ्रमाः सन्ति हि कोटिशः ।।१०।। In direct perception, in inference and in the application of scriptural authority, there are innumerable instances of such leading errors or chance coincidences.

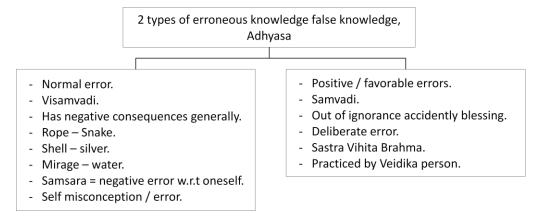
[Chapter 9 – Verse 10]

- Cores of Samvadi Brahma in daily life Verse 1 − 9.
- At Pratyaksha, Anumana, Sastriya Gochara (levels).



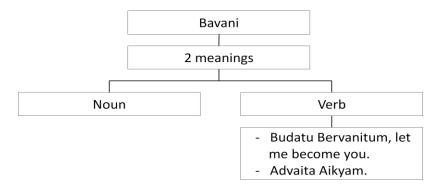
Verse 1 – 12:

2 types of erroneous knowledge false knowledge, Adhyasa.



Shankara on Soundarya Lahari:

 Bavani, Tvam Itara Trishti Mayi Dase Bakti wants Devis glance to fall on himself – Dvatia Bakta.



Verse 11:

अन्यथा मृत्तिकादारुशिलाः स्युर्देवताः कथम् ।
अग्नित्वादिधियोपस्याः कथं वा योषिदादयः ।।११।।
Otherwise, how could images of clay, wood and stone be worshipped as deities or how could a woman be worshipped as fire? [Chapter 9 – Verse 11]

- All Upasanas practiced by Sadhaka we impose Chetana Devata on Achetana Alambanam.
- Devata on Shaligrama, Shiva Linga, flame, turmeric powder. All Achetana Vastu.
- On that do Aavahanam.
- See Devata upon Achetanam then Achamanam, Neivediyam, all erroneous perceptions done.

Adhyasa - definition:

- ATASMAT TAT BUDDHI.
- Seeing something upon something which is different from that thing.
- All pipes, Upasanas based on erroneous perception.
- All produce favorable result, Chitta Shuddhi, Ekagrata, Vishalata positive result.
- Sastra prescribes Upasana = Samvadi Brahma.

Visamvadi	Samvadi
- Accidental error. - Rope snake, shell silver.	 Deliberate error. Upasana. How inert stone Devata? Puri Jaganath on wood.
	Talk to inert stone, wood.10 materials to make Murti in Uddava Gita.

Pancha Agni Upasana:

- Chandogya Upanishad / Brihadaranyaka Upanishad / Mundak Upanishad.
- 5 Alambanams meditated as Agni.
- Different form Agni, Agni Vilakshanam.
- Meditate woman as fire, Samvadi Brahma Brahma Loka Prapti.
- Heeva cloud, Prithvi, man, women 5 Agnis.
- 5 Alambanams seen on Agni right perception = women Samvadi because it leads to Brahma Loka Prapti.

Verse 12:

अयथावस्तुविज्ञानात् फलं लभ्यत ईप्सितम् । काकतालीयतः सोऽयं संवादिभ्रम उच्यते।।१२।। From the knowledge and (or) adoption of a wrong means, sometimes, by accident, as in the sitting of a crow on the branch of a palm tree and in the instantaneous fall of fruit thereof, a desired result is obtained. This knowledge and (or) adoption of a wrong means is called a Samvadi Brahma or a 'leading' error, or error leading to right knowledge. [Chapter 9 – Verse 12]

- What is common in deliberate and accidental perceptions?
- All produces benefit.
- +ve or –ve.

- Favorable, welcome Aaptum result.
- Kakai Taliyata nandalala...
- Palm fruit falling down not because of crows sitting no cause / effect relationship. Appears.
- Erroneous perception & getting favorable result— no logical relationship.
- · Seeming relation.
- Nirguna Brahma Upasana (Darshtanta)
- Nirguna Brahma Aparoksha Jnanam have cause effect relationship.
- Upasana leading to knowledge not logically possible, not actually true.
 How it happens there is cause effect.
- Relationship between Jnanam + Upasanam error leading to Jnanam / knowledge all such erroneous knowledge there is cause – effect relationship – called Samvadi Brahma.

Verse 13:

स्वयंभ्रमोऽपि संवादी यथा सम्यक्फलप्रदः । ब्रह्मतत्त्वोपासनापि तथा मृक्तिफलप्रदा ।।१३।। The 'leading' error though a wrong notion is potent enough to give the correct result. So also the meditation or worship of Brahman leads to liberation.

[Chapter 9 – Verse 13]

- Sankshepa Sutra Sloka 9th Chapter proposition Nirguna Brahma Upasana exists in form of Samvadi Bramaha and produces Mukti Phalam – result of Moksha.
- Logically, Upasana & Moksha can't have cause effect relationship like crow sitting + fruit falling.

Verse 13 – 134:

• Unique topic – Vidyaranya justifies Nirguna Brahma Upasana as a form of error but gives Mukti.

Verse 14:

वेदान्तेभ्यो ब्रह्मतत्त्वमखण्डैकरसात्मकम् । परोक्षमवगम्यैतदहमस्मीत्युपासते ।।१४।। After indirectly knowing the one indivisible homogeneous Brahman form the books on Vedanta, one should meditate on or think repeatedly 'I am Brahman'.

[Chapter 9 – Verse 14]

How Nirguna Brahma Upasana comes into existence.

Who is unique candidate?

Avantara Vakyam Defines Brahma Svarupam. Without equating Brahma to listener student. Defines Brahma Svarupam by equating to student "Tat Tvam Asi"

Mundak Upanishad:

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुः श्रोत्रं तदपाणिपादम् । नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भृतयोनिं परिपश्यन्ति धीराः ॥ ६॥ yat tad adresyam agrahyam agotram avarnam acaksuh srotram tad apani padam nityam vibhuma sarvagatam susuksmam ad avyayam yad bhuta yonim pari pasyanti dhirah. || 6 ||

That which is invisible, ungraspable, unoriginated and attribute less, that which has neither eyes not ears nor hands nor legs – that is eternal, full of manifestations, all-pervading, subtlest of the subtle-that imperishable being is what the wise perceive as the source of all creation. [I-I-G]

Taittriya Upanishad:

```
अब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्रुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति । । १ । ।
```

om brahmavidapnoti param, tadesa bhyukta, satyam jnanamanantam brahma, yo veda nihitam guhayam parame vyoman, so snute sarvan kaman saha brahmana vipasciteti. || 1 | 1 | 1

Om, the knower of Brahman attains the supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II-I-1]

Chandogya Upanishad:

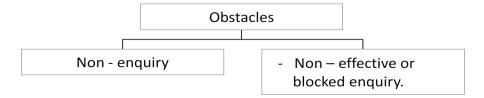
सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सञ्जायत ॥ ६.२.१॥

sadeva somyendamagra asidekamevadvitiyam; taddhaika ahurasadevedamagra asidekamevadvitiyam asmadasatah sajjayata. || 1 ||

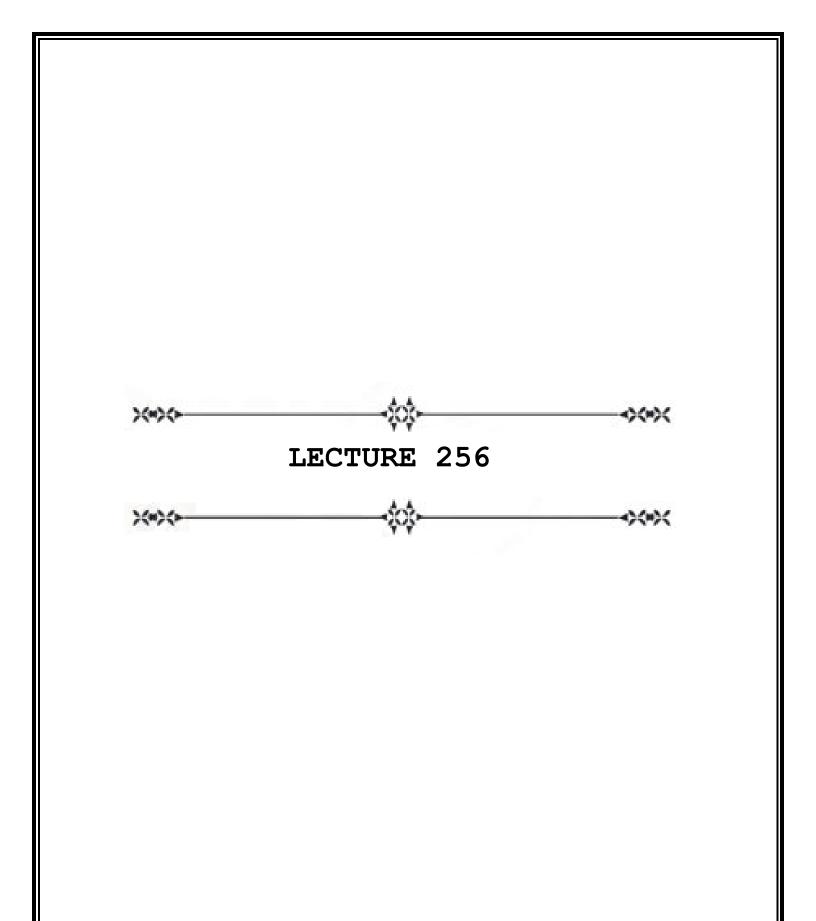
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6-2-1]

- Pure existence = pure Consciousness Sad eva...
- Brahma revealed as pure Consciousness, existence.. World = Nama / Rupa superimposed + negated.
- Brahma = Karanam Satyam, Jnanam.
- Jagat = Mithya.

- Pure existence = Nishkalam, Nirgunam, Lakshana Vakhyam Avantara Vakyam.
- Anaadi, Anantam, Jagat Karanam.
- In Mahavakya only that Brahma revealed as myself. Till I hear, I can't claim.
- That Brahma is Vivarta Upadana Karanam Sarva Adhishtana...
- I gloriously give lecture. This is Paroksha Jnanam by Avantara Vakhyam.
- Candidate unable to do Tvam Pada Vichara due to obstacles.

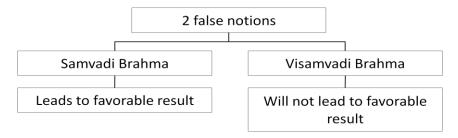


- Says Brahman is wonderful, liberated.
- I am Mumukshu, Sadhaka, Ahamkara Samsari.
- Nirguna Brahma invoked upon myself repeats thought I am Nirguna Brahman if it is Jnanam, will say I am Muktaha.
- If it is repetition. It is Upasana.



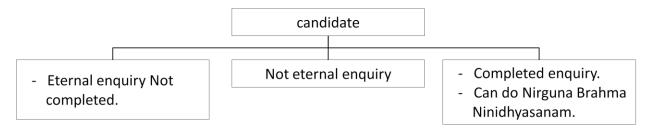
Introduction:

Verse 1 - 12:

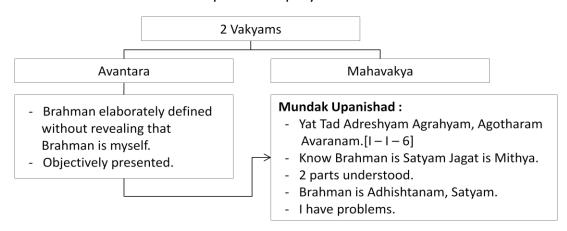


Verse 13 - 29:

• Aham Brahma Asmi Vritti – Avritti is Upasanam not Nididhyasanam.



• Who is candidate of partial enquiry?



Mundak Upanishad:

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुः श्रोत्रं तदपाणिपादम् । नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भृतयोनिं परिपश्यन्ति धीराः ॥ ६॥ yat tad adresyam agrahyam agotram avarnam acaksuh srotram tad apani padam nityam vibhuma sarvagatam susuksmam ad avyayam yad bhuta yonim pari pasyanti dhirah. || 6 ||

That which is invisible, ungraspable, unoriginated and attribute less, that which has neither eyes nor ears nor hands nor legs – that is eternal, full of manifestations, all-pervading, subtlest of the subtle-that imperishable being is what the wise perceive as the source of all creation. [1-1-6]

Teaches others cryingly – deficient enquiry Drishta, Adrishta Pratibanda exist.

- Ahamkara dominant, Aham Brahma Asmi not equation, imagination.
- Repetition of imaginary thought = Upasana repetition of imaginary equation = "Nididhyasanam".
- If Anvaya Vyatireka done, Body / Mind not included.
- Imagination gets converted to equation when blocks go away.
- Akhanda Brahma = pure existence all others reduced to Nama Rupa by Adhya Rupa Apavada application Nyaya.
- See falsity of universe and reality of Brahman.
- Akhandam = Sajatiya, Vijatiya.. Svagata Ranita Bheda.
- Brahman free from all division & differences grasped as Paroksham.
- Only Mahavakya gives Aparoksha Jnanam having indirectly known, imagines that Brahman as myself.
- Old / Ahamkara "I" not Sakshi.
- On that I, he imagines Brahman.
- In Ahamkara Buddhi, Atmani Brahma Buddhi, Sakshi Buddhi Tasmin Tat Buddhi Jnanam.
- Partial enquirers, Paroksha Jnanis practice Nirguna Brahma Upasana.
- Upasana + As = Upasate Bahuvacha.



Datu

• These candidates gain Aparoksha Jnanam Of Brahman.

Verse 15:

प्रत्यग्व्यक्तिमनुल्लिख्य शास्त्राद्विष्णवादिमूर्तिवत्। अस्ति ब्रह्मेति सामान्यज्ञानमत्र परोक्षधीः ।।१५।। Without realizing Brahman to be one's own self, the general knowledge of him derived through the study of the scriptures, Viz., 'Brahman is', is here called indirect knowledge, just as our knowledge of the forms of Vishnu etc., is called. [Chapter 9 – Verse 15]

• What is Paroksha Jnanam?

General knowledge:

There is Brahman without identifying specifying what Brahman is.

Definition:

- Pure Existence, Consciousness, not part.. Survives death of body.
- There is Brahman knowledge from Shastra, Avantara Vakyam, Brahman Lakshana Vakyam, Tatasta Svarupa Lakshana.
- Doesn't say I am that Brahman.

Dakshina Murthy:

- Jagrat, Sushupti...
- Ever experienced consciousness.

Dakshinamurthy Stotram:

बाल्यादिष्विप जाग्रदादिषु तथा सर्वास्ववस्थास्विप व्यावृत्तास्वनुवर्तमानमहिमत्यन्तः स्फुरन्तं सदा । स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa | Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye | | 7 |

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions ...the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 7]

- Ever experienced "I" alone is Brahman.
- Ever evident...

Example:

Luggage is there

- Paroksham.
- Samanya Jnanam.
- Brahman is.

Identified as mine

- Aparoksham.
- Visesha Jnanam.
- In observable, observer is Brahman.

Brihadaranyaka Upanishad

- Adrishto Drishta.
- Ashruto Sruta.
- Amantam Manta.
- Avignyato Vignyata.
- Other than you, nothing else can be Brahman.
- Without you, nothing else can be identified as Brahman.
- Without identifying Brahman as "I", Sakshi Chaitanyam, person says "there is Brahman" = Paroksha Jnanam.
- Can't identify as Vishnu.. Sheero...

Verse 16:

चतुर्भुजाद्यवगताविप मूर्तिमनुल्लिखन् । अक्षैः परोक्षज्ञान्येव न तदा विष्णुमीक्षते ।।१६।। One may have knowledge of Visnu from scriptures as having four arms etc., but if one does not have a vision of him, he is said to have only indirect knowledge, in as much as he has not seen him with his eyes.

[Chapter 9 – Verse 13]

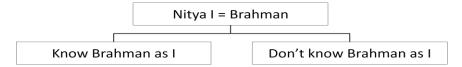
- Upasana of Devi = Paroksha Jnanam.
- Without Vishnu in front now, it is Paroksha Jnanam, not Pratyaksha not directly experiencing Vishnu As Aham Asmi.

Verse 17:

परोक्षत्वापराधेन भवेन्नातत्त्ववेदनम् । प्रमाणेनैव शास्त्रेण सत्त्वमूर्तेविभासनात् ।।१७।। This knowledge because of its defect of indirectness is not false, for the true form of Visnu has been revealed by the scriptures which are authoritative.

[Chapter 9 – Verse 17]

Paroksha Jnanam of Brahman comes under Jnanam.



- 7th Chapter of Panchadasi Paroksha Jnanam of Brahman.
- Is it Jnanam or Brahma?
- Incomplete Jnanam = Jnanam, not error.
- It is Paroksha Jnanam, not false knowledge but right knowledge from valid source of knowledge, Shastra Avantara Vakhyam Vibasmat, Known – revealed Vishnu Puranam, Vishnu Murti revealed by Shastra – Nirguna Brahman also revealed by Shastra. It is Jnanam not Brahma says Purva Pakshi.
- Verse 16 + 17 Vishnu Paroksha Jnanam.
- Verse 18 Brahma Paroksha Jnanam as in 15th verse.

Verse 18:

सच्चिदानन्दरूपस्य शास्त्राद्भानेऽप्यनुल्लिखन् । प्रत्यञ्चं साक्षिणं तत्तु ब्रह्म साक्षात्र वीक्षते ।।१८।। From the scripture a man may have a conception of Brahman as existence, consciousness and bliss but he cannot have a direct knowledge of Brahman unless Brahman is cognized as the inner witness in his own personality. [Chapter 9 – Verse 18]

 Brahman is of nature of Sat Chit Ananda, understood by Avantara Vakhyam.

- Does not identify Brahman as inner Sakshi.
- If I identify Brahman as ever evident Sakshi, I won't say Brahma Asti but Brahma Asmi Aham Muktaha not Mumukshu.
- Tvam Pada Lakshyartham input / output Tvam Pada Vachyartham.
- Brahman Asti knowledge is there not Asmi.

Verse 19:

शास्त्रोक्तेनैव मार्गेण सच्चिदानन्दिनश्चयात् । परोक्षमिप तज्ज्ञानं तत्त्वज्ञानं न तु भ्रमः ।।१९।।

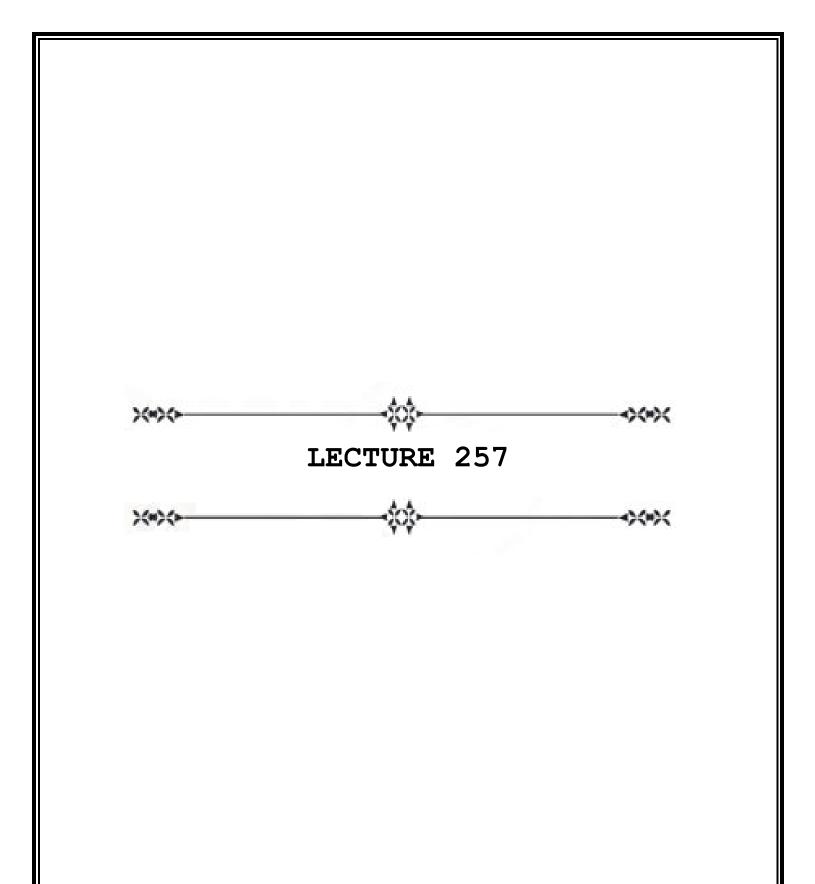
As the knowledge of Sat – Cit – Ananda has been acquired in the scriptural method, it, though an indirect knowledge, is not an illusory one. [Chapter 9 – Verse 19]

- Restatement of 17th verse Vishnu Paroksha Jnanams not Brahma.
- Brahma Paroksha Jnanams not Brahma.
- It is valid knowledge only Prana not Brahma.

Verse 20:

ब्रह्म यद्यपि शास्त्रेषु प्रत्यक्त्वेनैव वर्णितम् । महावाक्यैस्तथाप्येतदुर्बोधमविचारिणः ।।२०।। Though Brahman has been described as being one's own self in the scriptures and the great sayings, still, one cannot understand it without the practice of enquiry. [Chapter 9 – Verse 20]

- All problems because students attention / enquiry on Avantara Vakyam not Mahavakyam. Attention on Paroksha Jnanam not Aparoksha Jnanam.
- Drk alone Satyamv Drishyam = Mithya.
- Brahma Satyam has to be observer alone me seen in Mahavakyam.
- Student refuses to enter into binary format of seer seen. 25 years in Brahman Paroksha Jnanam not Aham Brahma Asmi. Aham Mukto Asmi.
- Block requires exercise.
- Mahavakya does not do what it has to do.
- In Shastra, main message contained in Mahavakyam.
- Maya creates blocks.
- I am free here & now.



Introduction:

- Verse 1 12 Samvadi, Visamvadi Brahma.
- Samvadi Brahma basis for Nirguna Brahma Upasanam.

Verse 13 – 29:

- Who is candidate / Adhikari for Upasana?
- One with Drishta, Adrishta Pratibandhas.
- Panchadasi Chapter 7 Verse 51 51. same idea.

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अहं ब्रह्मेत्यनुल्लिख्य ब्रह्मास्तीत्येवमुल्लिखेत् ।
परोक्षज्ञानमेतन्न भ्रान्तं बाधानिरूपणात् ।।५१।।
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Indirect knowledge, which is the cognition 'Brahman exists' and not the cognition 'I am Brahman', is not erroneous; because in the state of direct knowledge this indirect knowledge is not contradicted but confirmed. [Chapter 7 – Verse 51]

Aim of Vedas:

- Not Paroksha Jnanam because it can't liberate a person. Shastra wants to convert Adhikari from Paroksha to Aparoksha Jnanam.
- Avantara Vakhyam to Mahavakyam.
- Why Kevala Sravanam does not work?
- Sravanam must be reinforced by Mananam.
- Primary project of entire humanity = Anatma improvement possession / profession / body / mind / family improvement.
- All internal dialogues before sleep, after waking 5 Anatmas dormant in one's life.

Vedanta approach different – opposite :

 Anatma improvement like straightening tail of dog – succeeds & perpetuates Samsara.

Mundak Upanishad:

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परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥
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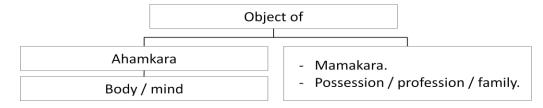
Pariksya lokan karma - citan brahmano nirvedam - ayan - nasty - akrtah krtena, tad - vijnan - artham sa guru - mevabhi - gacchet samit - panih srotriyam brahma - nistham || 12 ||

Let a Brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well – versed in the Veda-s and is established in Brahman. [I-II-12]

- Anatma falsification is Vedanta project Brahma Satyam, Jagan Mithya don't mechanically repeat.
- Brahma Satyam used to arrive at Jagan Mithyatvam.
- Internalise Anatma Mithyatvam Anatma improvement taken as hobby not for claiming Moksha.
- Anatma falsification required for Moksha. Internalise the fact well then enjoy Pashyam, Sravanam...
- Replace at sub conscious level Reflected Consciousness / Reflected Medium dominate all the time in Aham.
- In Sravanam, Ahamkara dominates Aham Brahma Asmi Vritti not Ahamkara.
- Reflected Medium / Reflected Consciousness / Original Consciousness
 Baga Tyaga should be clear in Ahamkara project.
- When Vritti is repeated it is not Jnana Vritti, not equation Vritti, but imagination Vritti called Nirguna Brahma Upasana.
- Anatma improvement, nothing to do with who I am.
- Anatma conditions nothing to do with me or what I am.
- Aham Brahma Asmi Vritti is it Upasana or "Nididhyasanam".
- Equation or imagination?
- Is Anatma improvement determining my Moksha?
- My Moksha is unconditional.
- I am Mukta, I am not expecting liberation after meditation. I can boldly say Aham Brahma Asmi then what I am doing is "Nididhyasanam".

Verse 21:

देहाद्यात्मत्वविभ्रान्तौ जाग्रत्यां न हठात्पुमान् । ब्रह्मात्मत्वेन विज्ञातुं क्षमते मन्दधीत्वतः ।।२१।। As long as the delusion that the body is the self, is strong in a man of dull intellect, he is not able at once to know Brahman as the self. [Chapter 9 – Verse 21]



Misconception:

- Objects of Aham & Mamakara determine my status today = Samsara.
- To be Mukta, they should be in ideal condition.
- Mukti = conditional = Vibakti = delusion.
- Once delusion comes, my project is Anatma improvement.
- When misconceptions dominate mind, entire Anatma is Mithya their conditions don't determine my Moksha Mithyastva of Anatma missed. Therefore Anatma dominating & influencing my judgment.
- Vibrantou = Saptami Vibakti = preoccupied mind.
- Individual can't claim. I am ever free Brahman.
- Subconscious mind mocks & smiles at me!
- Vedanta meant for Anatma falsification not improvement no progress without Mithyatva Nischaya.

Verse 22:

ब्रह्ममात्रं सुविज्ञेयं श्रद्धालोः शास्त्रदर्शिनः । अपरोक्षद्वैतबुद्धिः परोक्षाद्वैतबुद्ध्यनुत् ।।२२।। As the perception of duality is not opposed to an indirect knowledge of non – duality, a man of faith, expert in the scriptures, can easily have the indirect knowledge of Brahman. [Chapter 9 – Verse 22]

- Brahma liberated (Paroksha Jnanam) mind accepts I am liberated (Aparoksha Jnanam) protests.
- Need Sraddha in Jnanam.
- With Sradha + Avantara Vakya Jnanam existence can be clearly grasped.
- Brahman is Advaitam. Without You Paroksha Jnanam only.

Pratyaksha Pramana / sense organs	Sastra Pramana
Give Dvaita Prapancha experience / Jnanam.Being contradictory is it possible.	Give Advaita Jnanam.Aparoksha Advaita Buddhi.

Advaita Jnanam and Dvaita experience can coexist.

Levels different:

They don't co exist at same fields.

- Fields different light + darkness in different rooms possible. Can't exist in same place.
- Advaita Jnanam does not eliminate Dvaita Jnanam.

Verse 23:

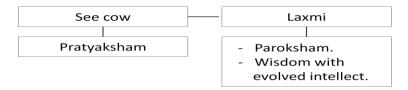
अपरोक्षशिलाबुद्धिर्न परोक्षेशतां नुदेत् । प्रतिमादिषु विष्णुत्वे को वा विप्रतिपद्यते ।।२३।। The perception of a stone image is not opposed to an indirect knowledge of the deity whom the image represents. Which devotee contradicts the idea of Visnu in the image? [Chapter 9 – Verse 23]

- Tiger + deer, drink water together when tiger not hungry.
- Intellect can hold opposite different ideas when fields are different.
- Puja to deity in stone / wood / idol.
- Pratyaksha Pramana not based on your choice not listen to Swami in class – not possible.

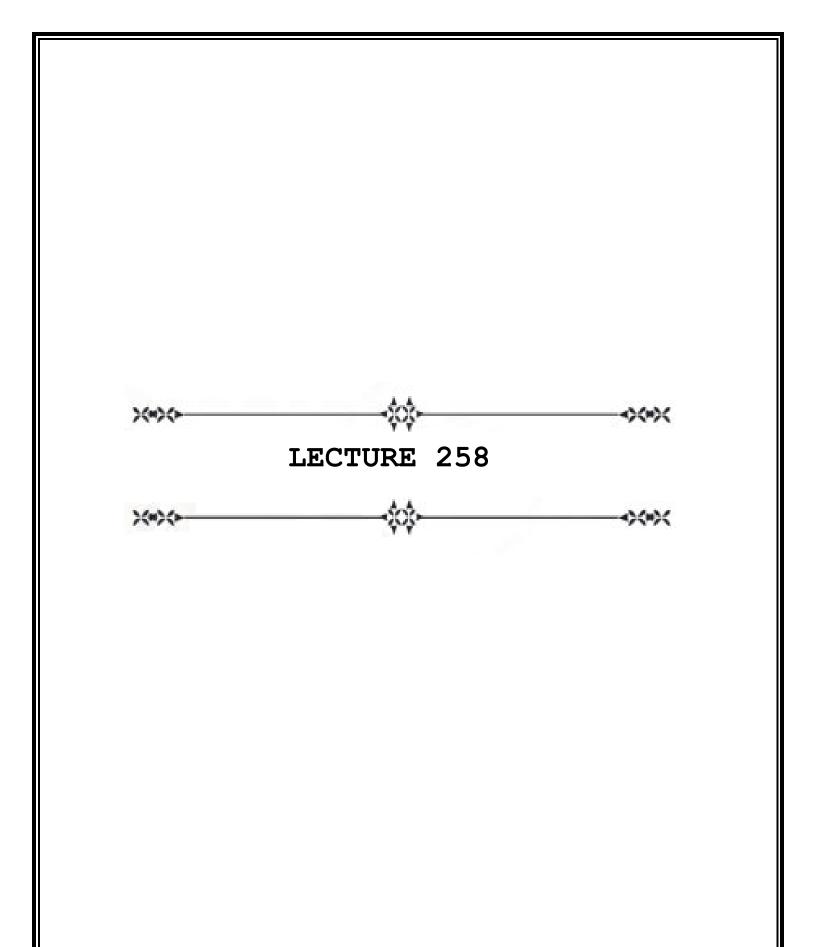
Jnanam	Kriya
 Vastu Tantram not Katru Tantram. Shastric based Pramanam: Chetana Shiva Devata invoked. Chetana & Achetana Bavana on same locus. Both generated by Pramanam. How both co – exist in one place? Aparoksham. Field different. 	 Kartum Tantram. Kartuma, Akartum, Anyatha Kartum, Pratyaksham: Stone – inert Achetanam. Paroksham.

Example:

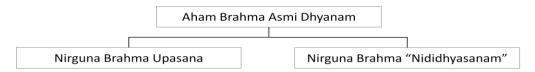
- Seeing Narayana in Surya Mandalam.
- Paroksha Jnanam of Chetana Ishvara is same Locus.



Pada Puja + Biksha same Locus.



Verse 23:



- Depends on mind set of mediator.
- If both Avantara + Mahavakyam listened = equation = Jnana Vritti.
- I am not Samsari but Nitya Mukta Atma.
- Not looking forward to Moksha as event. No Sadhana required. Meditation not for knowledge or liberation. Understood Aham Brahma Asmi.
- "Nididhyasanam" to break habitual orientation I am Sadhaka,
 Mumukshu. With Trupyatam I practice Aham Brahma Asmi = Jnana Vritti
 I repeat.

2nd Upasaka mind set:

- I am Samsari. Liberation in future I am Mumukshu, Sadhaka Aham Brahma Asmi not Jnana Vritti but imagination Avritti its repetition not "Ninidhyasanam" but Nirguna Brahma Upasanam Upasana helps in removing obstacles can't give knowledge or liberation.
- Upasana removes obstacles Manasa Karma gives Punyam Pratibanda Nivritti.
- Who can practice Nididhyasanam / Upasana. One who has heard Avantara Vakyam. Paroksha Jnanis can practice Nirguna Brahma Upasana. They have not done Mahavakya Vichara.

Question:

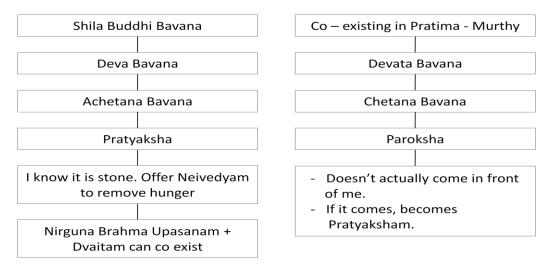
- Got Advaita Brahma Jnanam through Sastra Shabda Pramanam.
- Pratyaksha Pramanam gives Dvaita Jnanam how can it co exist during Upasana?

Advaita Jnanam	Dvaita Jnanam
Paroksham	Pratyaksham

Answer:

• They are at different levels. Hence can co – exist.

Example:



Pratima	Pratikam
- Has hands, eyes.	- Shiva Lingam.
- Statue.	- No Aavahanam.
- Jadam.	- Jadam, apply turmeric powder.
- Chetana Vishnu Devata Darshanam.	

No Viprati Patti – no conflict.

Verse 24:

अश्रद्धालोरविश्वासो नोदाहरणमर्हति। श्रद्धालोरेव सर्वत्र वैदिकेष्वधिकारतः ।।२४।।

The disbelief of those who have no faith need not be considered, for the believing alone are authorised to perform the Vedic actions. [Chapter 9 – Verse 24]

- No conflict because of Sraddha in Shastram Achetana stone can't hear but I offer Prayers. Phalams will come – faith in Shastra.
- Sentiency of idol can't be proved by Pratyaksham.
- Astika has sentiency + insentience Bavana.

Sadhana Chatushtaya Sampatti:

1	2	3	4	5
Kshama	Dama	Uparanya	Titiksha	Sradha

- Faithful person accepts Upajeevya Pramana valid source of knowledge.
- In all scriptural matters, Karma Khanda / Jnana Khanda Sradha important.

Verse 25:

सकृदाप्तोपदेशेन परोक्षज्ञानमुद्भवेत् । विष्णुमूर्त्युपदेशो हि न मीमांसामपेक्षते ।।२५।। An indirect knowledge of Brahman can arise even through a single instruction by a competent teacher. It is like the knowledge of the form of Visnu which does not depend on intellectual enquiry. [Chapter 9 - Verse 25]

- Gaining Avantara Jnanam Simple because our intellectual and emotional personality will not raise objection.
- Brahman is Advaitams / Muktam / Shudham / Ananda Svarupam. Brahma Asti, intellect accepts.
- I am Anandam Brahma intellect sees contradictions.
- · Aham Brahma Asmi faces challenges.
- Sravanam enough for Vishnu Devata Paroksha Jnanam. Similarly,
 Sravanam enough for Nirguna Brahma Paroksha Jnanam.
- Teaching of Vishnus form does not require Mananam / enquiry.
- No comparison with other philosophies. Relatively simpler without conflict.

Verse 26:

कर्मोपास्ती विचार्येते अनुष्ठेयाविनिर्णयात् । बहुशाखाविप्रकीर्णं निर्णेतुं कः प्रभुर्नरः ।।२६।। As there may be doubts about them, ritualistic works and methods of worship have been discussed (in the Scriptures). Who otherwise could have synthesized the directions about them, scattered as they are over many branches of the Vedas? [Chapter 9 – Verse 26]

Paroksha Jnanam	Aparoksha Jnanam
 Easier with Sraddha. Upasana, Karma Anushtanam like Nirguna Brahma Upasanam is done with Sraddha + Tapas. 2 priests – one to guide, one to perform required. Don't understand ritual. How to do – differs, order / time / Devatas confusions exist. Only Anushtanam, do ritual. I am Nirguna Brahman thought repetition required. 	 Deeper enquiry and understanding required. Purvamimasa Sutras read to understand. Study Upakrama, Upasamhara, Abhyasa, Apoorvata. To understand and to be free, Vichara required.

Karma	Jnanam
Veidica Karma + Upasana.Only obedience required, no enquiry.3 Amavasya days.	- Requires enquiry.

Verse 27:

निर्णीतोऽर्थः कल्पसूत्रैग्रंथितस्तावताऽस्ति कः । विचारमन्तरेणापि शक्तोऽनुष्ठातुमञ्जसा ।।२७।। Such rituals and methods of worship have been collected and co – ordinated in the Kalpasutras. With their help man, who has faith, may practice them without further enquiry. [Chapter 9 – Verse 27]

- Purva Mimamsa Sutras of Jaimini 4 times Brahma Sutras.
- Brahma Sutras 10 years to complete, 398 classes, 555 Sutras 4 sections.
- Purva Mimamsa 25 years 16 chapters, 1000 Sutras.
- Kalpa Grantha = explains process required.
- Mimamsa Sastram = Vichara.

Verse 28:

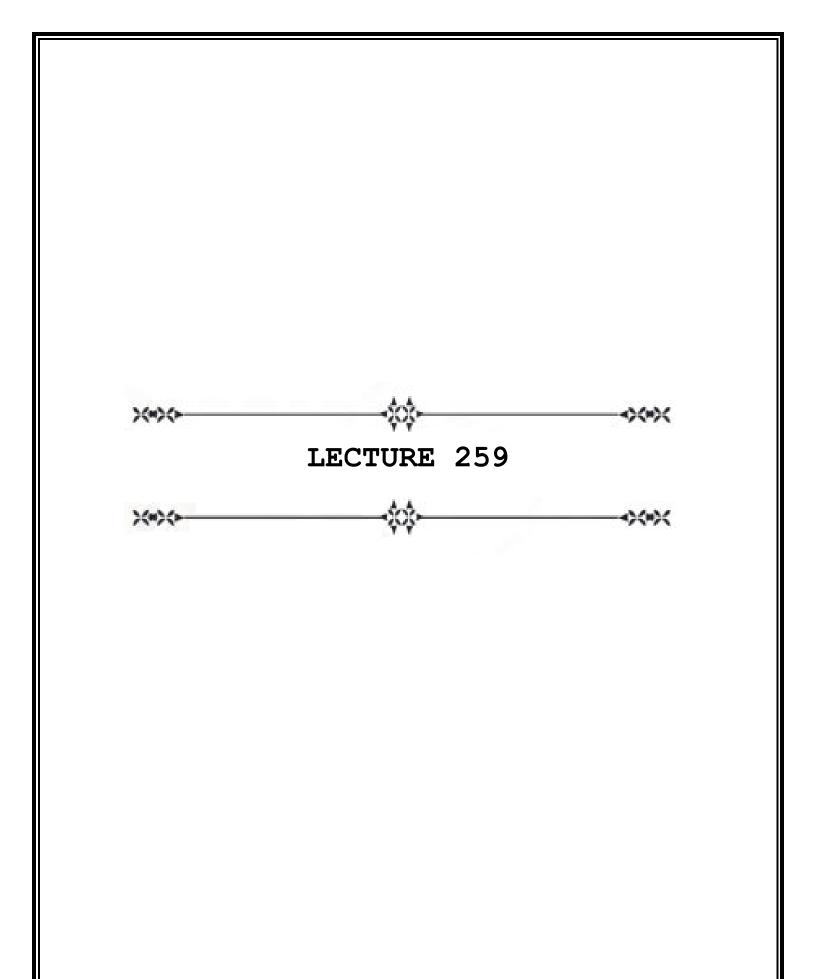
उपास्तीनामनुष्ठानमार्षग्रन्थेषु वर्णितम्। विचाराक्षममर्त्याश्च तच्छुत्वोपासते गुरोः ।।२८।। The methods of worship are described in other works by the seers. Those who are dull of ratiocination go to a teacher and learn the methods from him.

[Chapter 9 – Verse 28]

• Upasana – Granthas – gives procedures.

Taittriya Upanishad:

- Sanhito Upasana Purna Rupam process mentioned.
- Learn procedure & do Upasanam. can't do enquiry into original text book.
- Similarly Nirguna Brahma Upasana + enquiry are different.



Aham Brahma Asmi Nirguna Brahma Upasana	Aham Brahma Asmi Nididhyasanam
Avantara Vakyam.Paroksha Jnanam.No obstacles, relatively easier.	Mahavakyam.Aparoksha Jnanam.Tougher.Needs enquiry because of obstacles.

Sastric Example:

• Veda Purva Baga – several Yagas revealed, doesn't give procedure clearly, to be inferred, some contradictory.

Purva Mimamsa:

- Based on Sutra, Analyse Veda Purva Baga Shad Lingas Upakrama, Upasamhara, Abhyasa, Apoorvata, Phalam, Arthavada, Upapatti.
- Kalpa Granthas no arguments.
- Sutra has arguments.

Sanskrit Grammar:

- Shabda Manjari.
- Datu Manjari.
- 24 forms of Ramabyam.
- 21 suffix for root Rama which sutra for which vi Bakti. 20,000 Sutras Laghu Kaumati.
- Panini Sutras Shabda Manjari

 \downarrow \downarrow

Words derived - Arrived without logic

- Siddha Rupani

Verse 28:

- For Vichara go to Shabda + Dhatu Manjari.
- Take root add suffix prefix word formed.
- Nirguna Brahma Upasana wider audience.
- Nirguna Brahma Jnanam smaller audience.

- Hear + meditate.
- Verse 13 27 context & candidate concluded.
- Those free from obstacles are capable of Mahavakya Vichara which requires renunciation of Δ format. In crisis, have courage, come to binary format.

Conclusion of Mahavakya:

- Must be bold to claim, I am ever free Jagat Karanam Brahman.
- Freedom from Adrishta obstacles.
- Those not confident of enquiry or claim I am liberated should concentrate on Avantara Vakyam. Can do Anushtanam, Karma which is not Jnanam or "Nididhyasanam".
- It is Upasana Rupa Karma. It will produce Punyam not Jnanam or Moksha.
- Gayithri Japa twice or thrice produces Adrishta Punyam and Nirguna Upasana produces Punyam which remove obstacles, then ready for Mahavakya Vichara Anushtanam for Moksha.
- Hamsa Gayithri repeat Aham Brahma Asmi to remove Adrishta
 Pratibanda in "Nididhyasanam". Only Jnanam Chapter 6 + Chapter 7.
 Panchadasi.
- Anumena, recollect hearing thinking, remember I am ever free, invoking that thought is "Ninidhyasanam".
- Its purpose is Punyam not Jnanam or Moksha but to remove orientation –
 I am Sadhaka working of Moksha. I am already free invocation is not
 Upasana or Karma.
- See difference between Karma, Upasana and Jnanam.

Context:

- After Avantara Vakya Sravanam, before "Nididhyasanam / Mahavakya".
- Intermediary gap between Avantara Vakyam and Mahavakyam is the context.
- Who is candidate?
- Has known / unknown obstacles Drishta or Adrishta Pratibanda for taking to Mahavakya Vichara.

 There is lack of enquiry or deficiency in enquiry. Such candidates are ready for Brahma Upasanam.

Verse 29:

वेदवाक्यानि निर्णेतुमिच्छन्मीमांसतां जनः । आप्तोपदेशमात्रेण ह्यनुष्ठानं हि संभवेत् ।।२९।। To determine the correct meaning of the Vedic texts let the learned resort to enquiry, but practical worship can be performed (with benefit) according to the teaching of a competent teacher. [Chapter 9 – Verse 29]

- What is means of Aparoksha Jnanam?
- Nirguna Brahman Upasana is not means for Aparoksha Jnanam or Moksha.
- It produces Punyam which removes invisible Papa Pratibanda.
- What produces Aparoksha Jnanam?

Verse 30:

ब्रह्मसाक्षात्कृतिस्त्वेवं विचारेण विना नृणाम् । आप्तोपदेशमात्रेण न संभवति कुत्रचित् ।।३०।। The direct realization of Brahman, how – ever, is never possible only from the instructions of a competent teacher without the practice of enquiry.

[Chapter 9 - Verse 30]

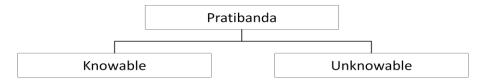
Verse 30 - 52:

- Aparoksha Jnanam Sadhanam not meditation but what is generated through Vichara, "Study and reflection".
- Repeated study of Mahavakya generates Aparoksha Jnanam.
- "Nididhyasanam" not to generate Aparoksha Jnanam.
- Meant to recollect Aparoksha Jnanam generated from teacher.
- Recollect in Vichara, not generate new knowledge.
- Study alone produces Aparoksha Jnanam.
- If obstacles after study, do Upasana.
- Clarity comes from study. Study helps to go to binary format no other Sakshat Kara.
- Aparoksha Jnanam not by Avantara Vakyam of Acharya.
- Brahman is ever free. No Aparoksha Jnanam for seeker.
- Repeat Upasana till you can come to binary format.

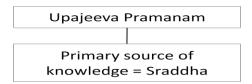
Verse 31:

परोक्षज्ञानमश्रद्धा प्रतिबध्नाति नेतरत् । अविचारोऽपरोक्षस्य ज्ञानस्य प्रतिबन्धकः ।।३१।। Want of faith alone obstructs the indirect knowledge; want of enquiry is however the obstacles to the direct knowledge. [Chapter 9 – Verse 31]

- What obstructs knowledge for Paroksha Jnanam from Avantara Vakyam to Aparoksha Jnanam to Mahavakyam.
- Some students claim and enter into binary format.



- Lack of Sraddha in Veda Pramanam is obstacle in accepting Nirguna Brahma.
- Scientist depends on Pratyaksha source.
- Not independent source.
- Use it as a fact itself. Don't wait for the proof of that fact.



• Lack of faith – Asraddha obstructs faith, gives instantaneous Jnanam.

Avichara:

- Lack of enquiry is obstacle to Aparoksha Jnanam (lack of enquiry of Mahavakya).
- Mahavakya never says you will be free with conditions.
- It says "you are free" Avichara does not allow me to claim.

Verse 32 : Important Sloka :

विचार्याप्यापरोक्ष्येण ब्रह्मात्मानं न वेत्ति चेत् । आपरोक्ष्यावसानत्वाद्भूयो भूयो विचारयेत् ।।३२।। If even by enquiry one does not get the direct knowledge of Brahman as the self, one should repeatedly practice enquiry, for enquiry, it is prescribed, should continue until direct knowledge dawns. [Chapter 9 – Verse 32]

 Mahavakya should convert to Aparoksha Jnanam at time of enquiry itself – no separate meditation required.

- Sarvanam enquiry alone gives direct experience of Aham Brahma Asmi Jnanam.
- Meditation is for internalisation of Jnanam. Study only gives book knowledge, is misconception.
- Samadhi gives experiential knowledge is a misconception.
- Applying Tvam / Tat Vachyarta, Lakshyartha, Baga Tyaga Lakshana one realises Brahma Aikyam.
- Brahatma = Aikyam = That is I am. How student should feel when he listens to description.

Mandukya Upanishad:

नान्तःप्रज्ञं न वहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्ममलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥ Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah 11 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

- There are description of myself Naatap Pragyam... Chidananda Rupa Sivoham, must feel during Sravanam.
- This must be that phenomenon.
- Dwell repeatedly on Mahavakyam. Aparoksha Jnanam is culmination of enquiry and feeling comfortable in binary format.
- How many Dosas I should eat ? Eat till hunger gone. Hear till spiritual hunger is gone = living comfortably in binary format.

Verse 33:

विचारयन्नामरणं नैवात्मानं लभेत चेत् । जन्मान्तरे लभेतैव प्रतिबन्धक्षये सति ।।३३।। If a person does not realise the self even after practicing till death, he will surely realise it in a future life when all the obstacles will have been eliminated.

[Chapter 9 – Verse 33]

- If not successful in Jnanam what will happen to me?
- Gita 6th Chapter Yoga Brashta bi Jayate.

Past Janma

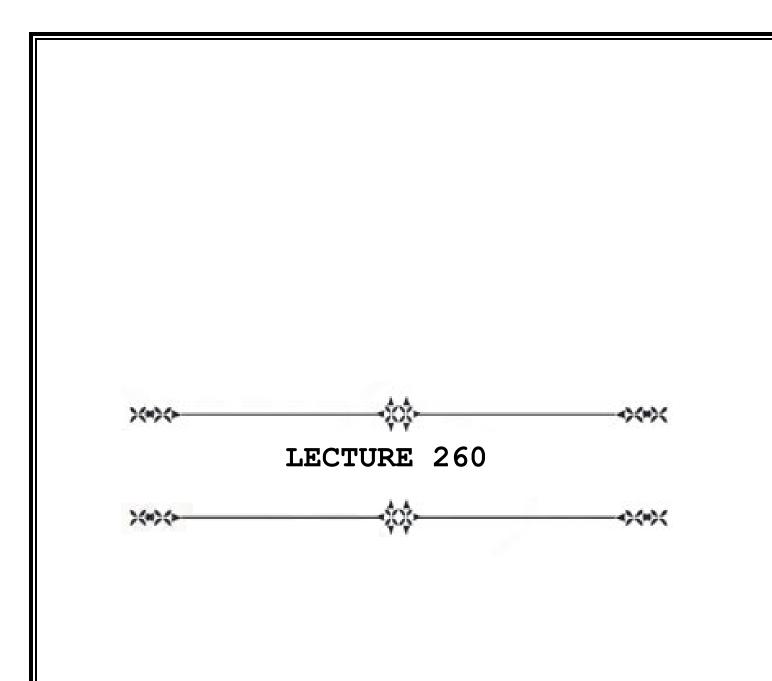
Gita:

प्राप्य पुण्यकृतां होकानुषिबा शाश्वतीः समाः । शुचीनां श्रीमतां गेहे योगभ्रष्टो ऽभिजायते ॥६-४१॥ Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from Yoga, is born again in the house of the pure and the wealthy. [Chapter 6 – Verse 41]

• Next Janma – ideal condition / spiritual genius.

If student says:

- Brahman is free, I have long way to go... only Hindus have many Janmas.
- Once obstacles goes away, overheard Sravanam also gives Moksha. Neighbor studies loudly and I pass exam.

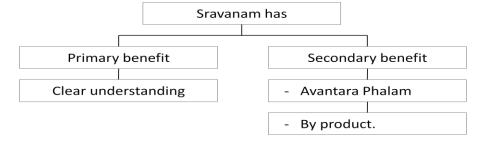


Introduction:

- Aparoksha Jnanam only through Mahavakya Vichara.
- Aparoksha Jnanam not in meditation.
- Paroksha Jnanam by Avantara Vakyam. Aparoksha Jnanam means meaning of sentence clear for me and fact for me.
- Brahman = Nitya Muktaha,
- Aham = Nitya Muktaha fact for me therefore no more Sadhaka.

Mumukshu	Mukta
- Moksha not my status. - Svasmin Sadhya Adhyasa Nivritti.	 Mukta my status. Moksha not Sadhyam / but Siddham. 2 fold confusions I don't hold = I am Sadhaka – Moksha not Sadhyam. if understanding clear, Nitya Muktatva clear.

- This is transformation of mindset as a result of clear understanding.
- If I don't have clear understanding, if no mind transformation, my enquiry process incomplete, obstacles need to be removed known + unknown.
- Sravanam can remove obstacles as by product.



- Initial Sravanam Pratibandaka Nivartakam.
- Later Sravanam produce Jnanam.
- Meditation not for Vichara.

Verse 33:

- Clear understanding is Vichara not in meditation.
- Mind set transformation is litmus test for clear understanding, binary format.

Gita – 6th Chapter:

• Yoga Brashta continue in Δ format till death. Conducive rebirth, spiritual genius – next Janma. Obstacles go by relevant Sadhana.

Verse 34:

इह वाऽमुत्र वा विद्येत्येवं सूत्रकृतोदितम् । श्रृण्वन्तोऽप्यत्र बहवो यत्र विद्युरिति श्रुतिः ।।३४।। Knowledge will arise either in this birth or the next, says the author of the Brahma Sutras. The Sruti also says that there are many who listen to the teachings on non – duality and yet do not realize in this life.

[Chapter 9 – Verse 34]

Praramanam:

• Vichara uniform for all. Guru same for all. Fructification of Vichara not uniform because of Pratibanda levels.

Katho Upanishad:

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७॥

Sravanaya pi bahu - bhiryo na labhyah srnvanto pi bahavo yam na vidyuh Ascaryo vakta kusalo sya labdha ascaryo jnata kusalanu - sistah | | 7 | |

"He (the self) of whom many are not able even to hear, the recipient (the pupil) many, even having heard of him, do not comprehend. Wonderful is a man (teacher), when found, who is a able to teach the self, wonderful is her (the pupil) who comprehends the self, when taught by an able teacher." [I-II-7]

 200 listen to teacher. Many do not grasp your liberated status is Unconditional Guru does not give opportunity to give excuse for Tat Tvam Asi.

Keno Upanishad: Guru:

अन्यदेव तद्विदितादथो अविदितादिध इति शुश्रुम पूर्वेषां ये नस्तद्याचचिक्षिरे ॥४॥

Anyad eva tat viditad, atho aviditad adhi iti susruma purvesam, ye nastad uyacacaksire | | 4 | |

We have heard the following (teaching) of the ancient (teachers) who revealed that (Brahman) to us – "that (Brahman) is indeed different from the known and is different from the unknown." [Chapter 1 – Verse 4]

Keno Upanishad: Student:

नाहं मन्ये सुवेदेति नो न वेदेति वेद च यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥२॥ Naham manye suvdeti, no na vedeti veda ca yo nastad veda tad veda, no na vedeti veda ca | 2 | |

(2) I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [Chapter 2 – Verse 2].

 Following Karma Yoga, values, Sravanam, ultimately get Anrutam – Jnanam Brahma Sutra [III – IV – 51].

Brahma Sutra:

ऐहिकमप्यप्रस्तुतप्रतिबन्धे तद्दर्शनात् ॥ ५१॥ Aihikamapyaprastutapratibandhe taddarsanat ॥ 51॥

The generation of knowledge takes place even in this life if there is no obstruction to the mean adopted. For this is what is revealed (by the Upanishad). [III - IV - 51]

Guru:

Understanding a wonder.

Verse 35:

गर्भ एव शयानः सन् वामदेवोऽवबुद्धवान् । पूर्वाभ्यस्तविचारेण यद्वदध्ययनादिषु ।।३५।। By virtue of the practice of spiritual enquiry in a previous birth, Vamadeva had realization even while in his mother's womb. Such results are also seen in the case of studies. [Chapter 9 – Verse 35]

• Sravanam in one Janma, Darshanam in another Janma.

Aitareya Upanishad:

तदुक्तमृषिणा गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति । गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥५॥

Tad uktam rsina garbhe nu sann anvesam avedam aham devanam janimani visva, Satam ma pura ayasir araksann adhah syena javasa niradiya miti, Garbha evaitac chayano vamadeva evam uvaca || 5 ||

As to this, it has been said by a Rsi – being yet in embryo, I knew well, all the births of these gods! A hundred iron citadels confined me down, and yet, like a hawk with swiftness, forth I flew! Thus spoke Vamadeva even while lying in the womb. [II – I – V]

I am Brahman / Paramatma itself. Ramana, Buddha / Vamadeva – exceptions.

Verse 36:

बहुवारमधीतेऽपि तदा नायाति चेत्पुनः । दिनान्तरेऽनधीत्यैव पूर्वाधीतं स्मरेत्पुमान् ।।३६।। In spite of reading many times a boy may not be able to memorize something, but some times, next morning, without any further study, he remembers all that he had read. [Chapter $9-Verse\ 36$]

- Mind has power to relax and recuperate. Freedom from anxiety required to solve problem.
- Anxiety blocks brain from functioning. Pratibandha Kshayam happens remembers again without study. Neurons fire and it flashes.

Verse 37:

कालेन परिपच्यन्ते कृषिगर्भादयो यथा । तद्वदात्मविचारोऽपि शनैः कालेन पच्यते ।।३७।। As the seed in the field or in the womb matures in time, so in the course of time the practice of self – enquiry gradually ripens and bears fruit. [Chapter 9 – Verse 37]

- Agricultural plants in due course ripen.
- In Vedanta, ripening means more clarity.
- Seeds in farm, baby in womb, mother anxious, like smoke covers fire.
- Gita: Pratibandha goes quickly.
- Mirror has dust with little effort, rubbing goes.
- Baby Pratibanda goes in 10 months.
- No change in knowledge.
- When obstacles go, knowledge seems to ripen.

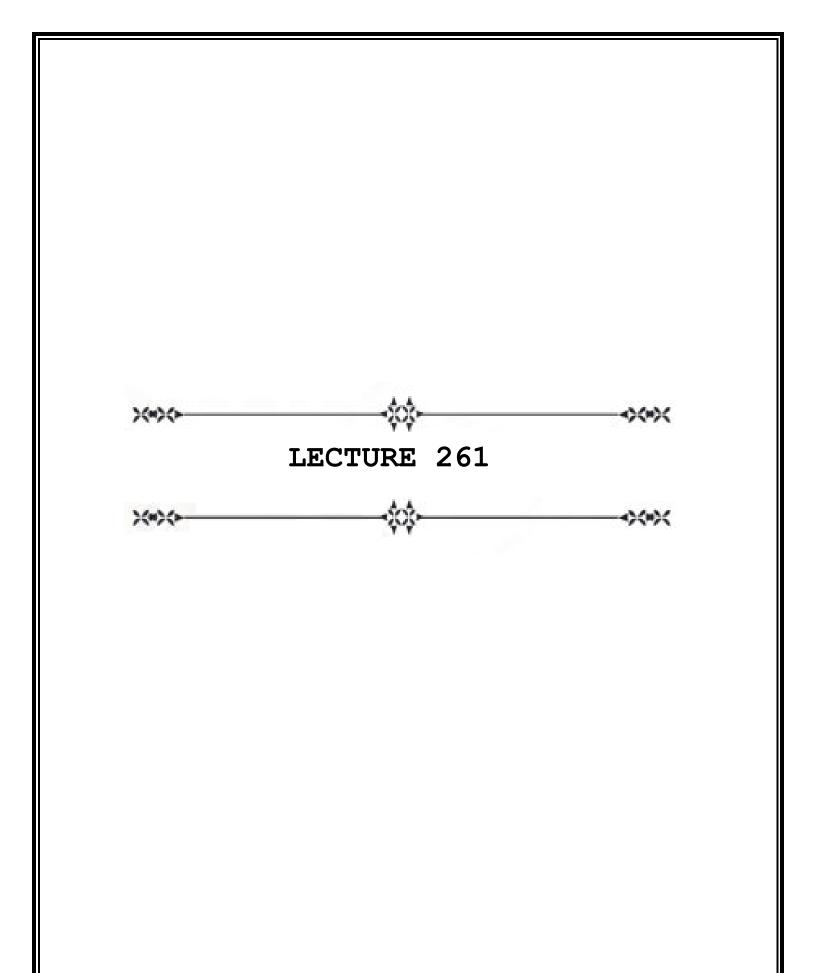
Pournima Day:

- Full moon is there.
- Sun not totally set.
- Sunlight obstacle for brightness of moon.
- With repeated Vichara, knowledge not improved but obstacles recede.
- In seed + Garba real transformation here seeming transformation.
- Impact of later classes more powerful than earlier.
- Read Tattwa Bodha Again.

Verse 38:

पुनः पुनर्विचारेऽपि त्रिविधप्रतिबन्धतः । न वेत्ति तत्त्वमित्येतद्वर्गिकं सम्यगीरितम् ।।३८।। In spite of repeated enquiry a man does not realise the truth because of three kinds of impediments. This has been clearly pointed out in his Vartika by Acarya Suresvara. [Chapter 9 – Verse 38]

Sureshvara – Vartikara some come to Vedanta without – Karma Yoga,
 Upasana Yoga and read about Ramana.



Verse 30 - 52:

- Aparoksha Jnanam generated by Mahavakya Vichara.
- Paroksha Jnanam by Avantara Vakya Vichara. Meditation not source of liberation.
- With Pratibanda, Sravanam becomes not a fact but information.

Information	Knowledge
Not fact for me.Not knowledge.Without study and	Fact for me.Not information.Information with study
understanding = belief.	understanding and faith.

- Aham Brahma Asmi fact for me, if there is faith. Change mind set as per fact and knowledge. Change to binary format easy.
- If Mahavakya successful, have knowledge. Content fact for me. Shift from Δ to binary format natural consequence.
- Because of obstacles, knowledge doesn't take place. Sureshvaracharya therefore shows how to remove obstacles.
- Accept god as fact based on Veda Pramana.
- Got can't be proved by any other Pramana.

Karma Khanda	Jnana Khanda
Pramanam we accept.	Pramanam – we don't accept.

- Seeker wants mystic experience as proof. Mind understands and treats it as information.
- Brihadaranyaka Vartikam by Sureshvara...
- Verse 39 42 of Panchadasi from Sambanda Vartika Verse 294 + 295 (introduction portion).
- (introduction portion) Vartikam = Critical analysis of Bashyam improve or criticise. Analysis Moolam in 1000 verses. ½ pages Bashyam analysed full text 12,000 verses.
- Verses 294 + 295 quoted here by Vidyaranya in verse 39 + 40.

What is link between Karma Khanda + Jnana Khanda ?

	Vartika	Vidyas
Verse 41 – 45	Verse 203 – 206	4 Vartika Sara.
Verse 39 – 40	Verse 294 – 295	2 from Vartikam

• Total 6 verses – 39 – 45.

Verse 39:

कुतस्तज्ज्ञानिमिति चेत्तिद्ध बन्धपरिक्षयात् । असाविप च भूतो वा भावी वा वर्ततेऽथ वा ।।३९।। If you ask why the realisation (which did not arise before) comes now, we shall reply that knowledge comes only with the total removal of impediments which may be past, present or future. [Chapter 9 – Verse 39]

- I accept god based on Vedas have no courage to treat it as a fact.
- Brahma Sutra: no proof for existence of god.
- Take refuge in god, rely on god with Sradha.
- Faith releases non Sradha in Veda. Information becomes knowledge.
 Message becomes fact. Δ to binary format change takes place.
- Presence & absence of obstacle is inferred.
- Pratibandah Kshaya....
- Pain gone. Don't look myself as Mumukshu and Moksha as Sadhyam.
- Religious practice Japa, not Sadhana. Loka Sangraha Mevapi.
- Mindset transformation is Moksha. other than that, there is no other Moksha because I am already free.

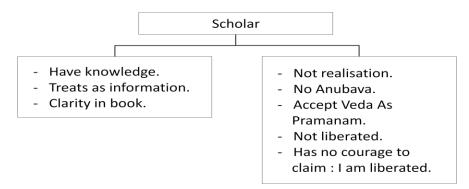


Verse 40:

अधीतवेदवेदार्थोऽप्यत एव न मुच्यते । हिरण्यनिधिदृष्टान्तादिदमेव हि दर्शितम् ।।४०।। Therefore only by studying the Veda and its meaning a man is not released. This has been shown in the example of hidden gold. [Chapter 9 – Verse 40]

• Body, mind, reflected Consciousness, reflecting medium = Anatma.

- Original Consciousness = Atma.
- All this is information. Knowledge is by change of attitude information converted to knowledge when you look at source of information as Veda. Pramanam remains a fact.
- Accepted Bagawan as fact.
- Otherwise atheist no proof of god.
- Veda = Upajeevya Pramanam.
- Sensory organs = Upajeevya Pramanam.
- Upajeevi = secondary what they reveal need not be proved by another.
 Claim I am free now.

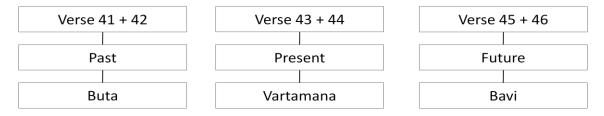


- Hiranya Nidhi Drishtanta beggar with treasure under hut begging.
- Study have info claim as fact makes me rich.
- Pratibanda is revealed.

Verse 41:

अतीतेनापि महिषीस्नेहेन प्रतिबन्धतः । भिक्षुस्तत्त्वं न वेदेति गाथा लोके प्रगीयते ।।४१।। There is the popular song saying that a monk could not realise the truth, the impediment being his past attachment to this queen (or a she – buffalo). [Chapter 9 – Verse 41].

- Verse 39 + 40 quotation from Sambanda Vartikam 3 obstacles.
- In Vartika Saram each obstacle explained by Vidyaranya.



King:

- Student.
- Sanyasa in mind.
- Attached to queen.
- Ahamkara prominant, can't claim "Purusha Aham Brahma Asmi".
- Sakshi subservient, Sakshi Pradhana Purusha alone can claim Aham Brahma Asmi.
- When Raaga Dvesha is there, Ahamkara dominant and powerful.

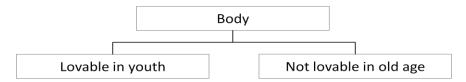
Ahamkara	Sakshi
 Fact because of Mahihi – queen obstacle. Jagat Satyam. Holding to family, body, mind, possessions. Vedanta is information, not fact. Guru tries new method. 	- Fiction. - Brahma Mithya.

Verse 42:

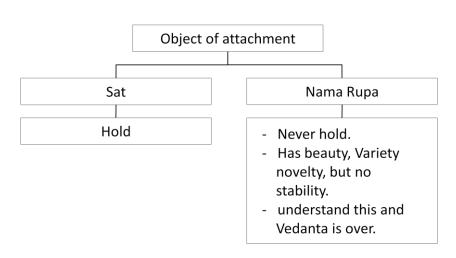
अनुसृत्य गुरुः स्नेहं महिष्यां तत्त्वमुक्तवान् । ततो यथावद्वेदैष प्रतिबन्धस्य संक्षयात् ।।४२।। His teacher instructed him of Brahman knowing his attachment to her (by telling him that Brahman was her substratum). When the impediment was removed, the monk realised the truth properly. [Chapter 9 – Verse 42]

Guru's trick:

- Do Atma Anatma Viveka on the gueen Mahihi.
- Body arriving by Panchabuta & going back to Panchabuta, body perishable.
- Get out of attachment through enquiry. No body love you for your sake.



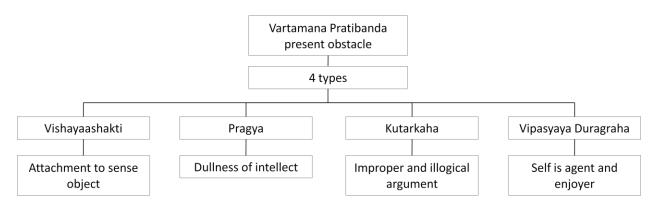
- Nothing in creation lovable.
- Raja then disturbed by queen instead of being attached.
- Realisation convertion of information into knowledge content of information is a fact, then knowledge.
- When attachment weakens, Mahavakya gets converted from information to knowledge.

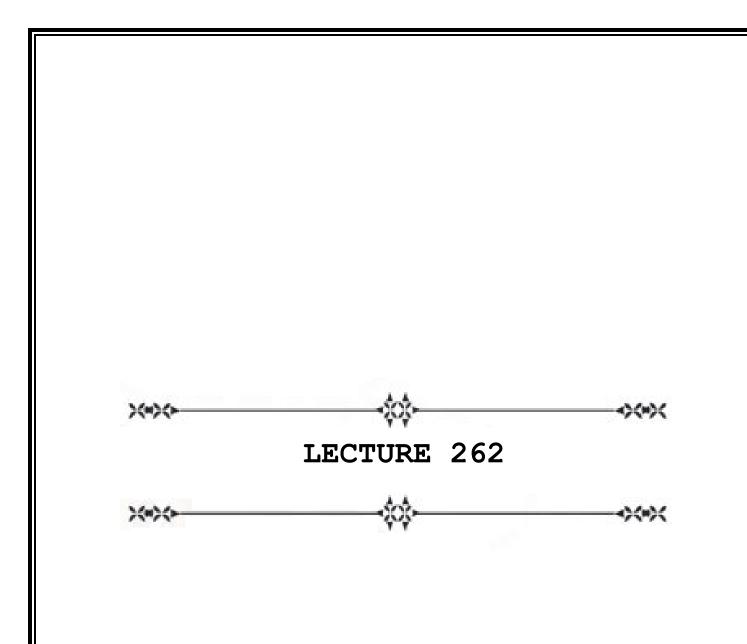


Verse 43:

प्रतिबन्धो वर्तमानो विषयासिक्तलक्षणः । प्रज्ञामान्द्यं कुतर्कश्च विपर्ययदुराग्रहः ।।४३।। The impediments of the present are (1) binding attachment to the objects of the senses, (ii) dullness of the intellect, (iii) indulgence in improper and illogical arguments and (iv) the deep conviction that the self in an agent and an enjoyer. [Chapter 9 – Verse 43]

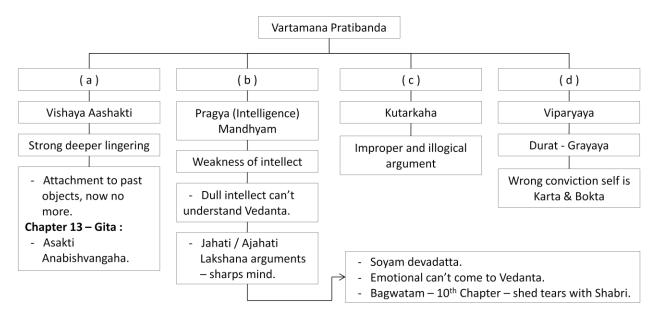
Verse 43 + 44:





- Mahavakya Vichara alone gives Aparoksha Jnanam.
- Avantara Vakyam gives Paroksha Jnanam.
- Sureshvaracharya in Naishkarmya Siddhi negates view :
- Sravanam + Mananam gives book knowledge.
- Meditation gives direct realisation.
- Removal of obstacles is by product of Sravanam.
- Nirguna Brahma Upasana to remove obstacles, Atma = Sakshi of Mahishi.

Verse 43:

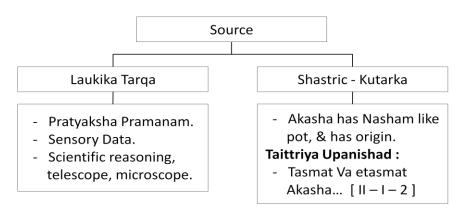


Gita:

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु। नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥ १३.१०॥ Non – attachment; no – identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable. [Chapter 13 – Verse 10]

(c) Kutarkaha:

• logic – reasoning – reasoning requires data collection.



Taittriya Upanishad:

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः अद्धः पृथिवी पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः ॥२॥

tasmadva etasmadatmana akasah sambhutah, akasadvayuh, vayoragnih, agnerapah, adbhyah prthivi, prthivya osadhayah, osadhibhyo'nnam, annatpurusah | | 2 | |

From that (which is) this atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

- In Shastriya Area Karma Khanda + Jnana Khanda never use Laukika Tarqa – logic – Vedas - Apaurusheyam.
- Shastriya Tarqa = Kutarka.

(d) Viparyaya Puratgrayaya:

- Habitually holding on to misconception.
- Obstinacy in misconceptions (regular + conventional) guru converts student from Ahamkara Pradhanam to Sakshi Pradhanam.

Preliminary definition of Moksha:

- Improvement of mind = Jeevan Mukti.
- Dissolution of mind = Videha Mukti.

Gita:

दुःखेष्वनुद्विग्रमनाः सुखेषु विगतस्पृहः। वीतरागमयक्रोधः स्थितधीर्मुनिरुच्यते॥ २.५६॥ He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a sage of steady wisdom. [Chapter 2 – Verse 56]

- Refinement, improvement of mind when Raaga Dvesha go away = Jeevan Mukti.
- Videha Mukti = mind with Sukshma Shariram merging into Ishvara not born again.

Refined definition of Moksha:

- I am unaffected Adhishtanam of false mind, no need to improve, dissolve mind but falsify mind.
- Claim myself as unaffected Adhishtanam of false mind, ever free.
- Antahkaranam is Mithya. Then come to binary format.
- Doing Sadhana to improve snake / mind.
 Initially
- Removing poison from rope snake / mind.
- Snake itself not there.

• Not improving / dissolving mind – but aim is falsification of mind.

Final

Another definition of Moksha:

- Prarabda Matra Sambanda = Jeevan Mukti.
- Prarabdasya Ukshayaha = Videha Mukti.
- After burning Sanchita, have only Prarabda = Jeevan Mukti.
- Viparyaya Duragrayaya: revised definition.
- I am unaffected Adhishtanam of false Prarabda whose presence + absence makes no difference to "I" Adhishtanam.

Mukti:

- Accept fact. I am unaffected Adhishtanam of false Prarabda.
- Before Atma is introduced, preliminary definition.

Another preliminary definition:

- Freedom from Punar Janma.
- Moksha = free from cycle of birth + death.

Cycles relevant for Ahamkara

Revised definition:

- I am unaffected Adhishtanam of cycle of birth + death at micro + macro, individual + cosmic levels – world appears + disappears in me.
- I am not individual Ahamkara trying to escape from world. It is Viparyaya Duragrayaya.

• I – Brahman can't escape anywhere – everything happening in me the Chaitanyam Adhishtanam.

Manisha Panchakam:

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् । इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥२॥

Brahmaivaham Idam Jagacca Sakalam Cinmatravistaritam Sarvam Caitad Avidyaya Trigunaya'shesham Maya Kalpitam Ittham Yasya Dridha Matih Sukhatare Nitye Pare Nirmale Candalo'stu Sa Tu Dvijo'stu Gururityesha Manisha Mama | | 2 | |

I am Brahman (pure consciousness). It is pure consciousness that appears as this universe. All this is only something conjured up by me because of Avidya (nescience) which is composed of the three Gunas (sattva, rajas and tamas)". One who has attained this definite realization about Brahman which is bliss itself, eternal, supreme and pure, is my Guru, whether he is an outcaste or a Brahmana. [Verse 2]

- Don't say to others I want to get out of cycle of birth + death... it is lay mans definition.
- Songs of Baktas relevant to others. For us irrelevant.

Verse 44:

शमाद्यैः श्रवणाद्यैश्च तत्र तत्रोचितैः क्षयम्। नीतेऽस्मिन्प्रतिबन्धेऽतः स्वस्य ब्रह्मत्वमश्नृते ।।४४।। Through the practice of inner control and other qualifications and through hearing the truth and so forth, suitable for counteracting the impediments, the later slowly perish, and one realises his self as Brahman. [chapter 9 – Verse 44]

How to remove Vartanama Pratibanda?

Clue:

 By maintain, Sadhana Chatushtaya Sampatti, Sravanam, Mananam, Nididhyasanam.

Enquire:

Brihadaranyaka Upanishad: Meitreiyi Brahmanam

sa hovāca na vā are patyuḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati na vā are putrāṇām kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti na vā are vittasya kāmāya vittam priyam bhavati ātmanastu kāmāya vittam priyam bhavati na vā are brahmaṇaḥ kāmāya brahma priyam bhavati na vā are brahmaṇaḥ kāmāya brahma priyam bhavati na vā are kšatrasya kāmāya ksatram priyam bhavati na vā are kšatrasya kāmāya ksatram priyam bhavati na vā are kšatrasya kāmāya ksatram priyam bhavati na vā are lokānām kāmāya lokāḥ priyā bhavanti na vā are devānām kāmāya lokāḥ priyā bhavanti na vā are devānām kāmāya devāḥ priyā bhavanti na vā are bhūtānām kāmāya bhūtāni priyām bhavanti na vā are bhūtānām kāmāya bhūtāni priyām bhavanti na vā are sarvasya kāmāya sarvam priyam bhavanti na vā are sarvasya kāmāya sarvam priyam bhavaty ātmanastu kāmāya sarvam priyam bhavaty ātmanastu kāmāya sarvam priyam bhavaty ātmanā vā are darsanvah śrotavyo mantavyo mididhyāsitavyo maitrayy ātmano vā are daršanena śravanena

He said: "It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kshatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known [II – IV – 5]

Brihadaranyaka Upanishad: Shariraka Brahmanam

तदेतद्भवाभ्युक्तम् । एव नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् । तस्यैव स्यात्पद्वित् , तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति । तस्मादेवं विच्छान्तो दान्त उपरतस्तितिश्चः समाहितो भूत्वात्मन्येवात्मानं पश्यति , सर्वेमात्मानं पश्यति ; नैनं पापमा तरिति, सर्वं पाप्मानं तरिति ; नैनं पाप्मा तपिति, सर्वं पाप्मानं तपिति ; विपाणो विरजोऽविचिकित्सो ब्राह्मणो भवति ; पष ब्रह्मलोकः सम्राद्, एनं प्रापितोऽसीति होवाच याह्मयत्मयः ; सोऽहं भगवते विदेहान् द्वामि, मां चापि सह दास्यायेति ॥ २३ ॥

Tadetadyicabhyuktao eaa nityo mahima brahmaiasya na vardhate karmaia no kaniyan tasyaiva syat padavittao viditva na lipyate karmaia papakeneti tasmadevaovicchanto danta uparatastitikauu samahito bhutvatmanyevatmanao paayati araddhavittas paayet sarvamatmanao paayati Naina papma tarati sarvao papmanao tarati nainao papma tapati sarvao papmanao tapati vipapo virajo vicikitso brahmaio bhavati eaa brahmalokau samrae iti hovaca yajnavalkyau so hao bhagavate videhandadami mao capi saha dasyayeti | | 23 | |

This has been expressed by the following hymn: this is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (therefore) one should know the nature of that alone. Knowing it one is not is not touched by evil action. Therefore he who knows it as such becomes self – controlled, calm, withdrawn into himself, enduring and concentrated, and sees the self in his own self (body): he sees all as the self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and a Brahmana (knower of Brahman). This is the world of Brahman, O Emperor and you have attained it said Yajnavalkya. 'I give you sir, the empire of Videha and myself too with it, to wait upon you.' [IV – IV – 23]

- Atma Vare Drishtavyahe practice.
- Trividha Dosha Darshanam Dukha Mishritatvam, Atrupti, Bandakavatvam use Tarqa to sharpen intellect.
- Pratyaksha + Shastra Pramanam Relevant in their respective fields.
- Ear not validated through nose. Shastras not confirmed contradicted by science.



- Not one medicine for all headaches.
- Aparoksha Jnanam not jerky flashy experience.
- Day becomes night gradually internalise binary format becomes natural.
- I am Nitya Mukta effortlessly claim obstacles gradually weaken like recovery from disease convalescence period – not sick / not healthy not black – white – lot of intermediary grey stages.
- Instead of saying my mind has problems, therefore not liberated, say I
 am liberated inspite of all problems in mind.
- I have Jvara not Anujvara. My hobby = improve Mithya mind.
- No perfect mind in creation. Has ups + downs. Nitya Mukta Svarupam = binary format.

- Brahman hood was, is, there. Tat Tvam Asi not you will become but claim what is already there. Pratyaksha + material sciences can't contradict Shastra.
- Ashrute means claims without arrogance, shame because you are claiming a fact.
- Never say I as Ahamkaram free foolishness. I as Atma am free is wisdom.

Verse 45:

आगामिप्रतिबन्धश्च वामदेवे समीरितः । एकेन जन्मना क्षीणो भरतस्य त्रिजन्मभिः ।।४५।। The future impediment has been well illustrated in the case of Vamadeva. He overcame it in one birth and Bharata in three births. [Chapter 9 – Verse 45]

- Verse 45 & 46 Bavi Agami future Pratibanda.
- Prarabda responsible for current Janma is conventional.
- Next Janma new Prarabda fructifies from Sanchita + Agami.
- Exception mentioned in Brahma Sutra some Punya Papams give several Janmas – 7 good Janmas, born rich for this Karma.
- If person deserts young wife Mahapapam for 7 Janmas born women –
 Agami Pratibandhas / obstacles carried to next Janma.

Aitareya Upanishad:

तदुक्तमृषिणा गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति । गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥५॥

Tad uktam rsina garbhe nu sann anvesam avedam aham devanam janimani visva, Satam ma pura ayasir araksann adhah syena javasa niradiya miti, Garbha evaitac chayano vamadeva evam uvaca || 5 ||

As to this, it has been said by a Rsi – being yet in embryo, I knew well, all the births of these gods! A hundred iron citadels confined me down, and yet, like a hawk with swiftness, forth I flew! Thus spoke Vamadeva even while lying in the womb. [II - I - V]

Vamadeva in Garbavasana – I am Suryaha.

गर्भ एव शयानः सन् वामदेवोऽवबुद्धवान् । पूर्वाभ्यस्तविचारेण यद्वदध्ययनादिषु ।।३५।। By virtue of the practice of spiritual enquiry in a previous birth, Vamadeva had realization even while in his mother's womb. Such results are also seen in the case of students. [Chapter 9 – Verse 35]

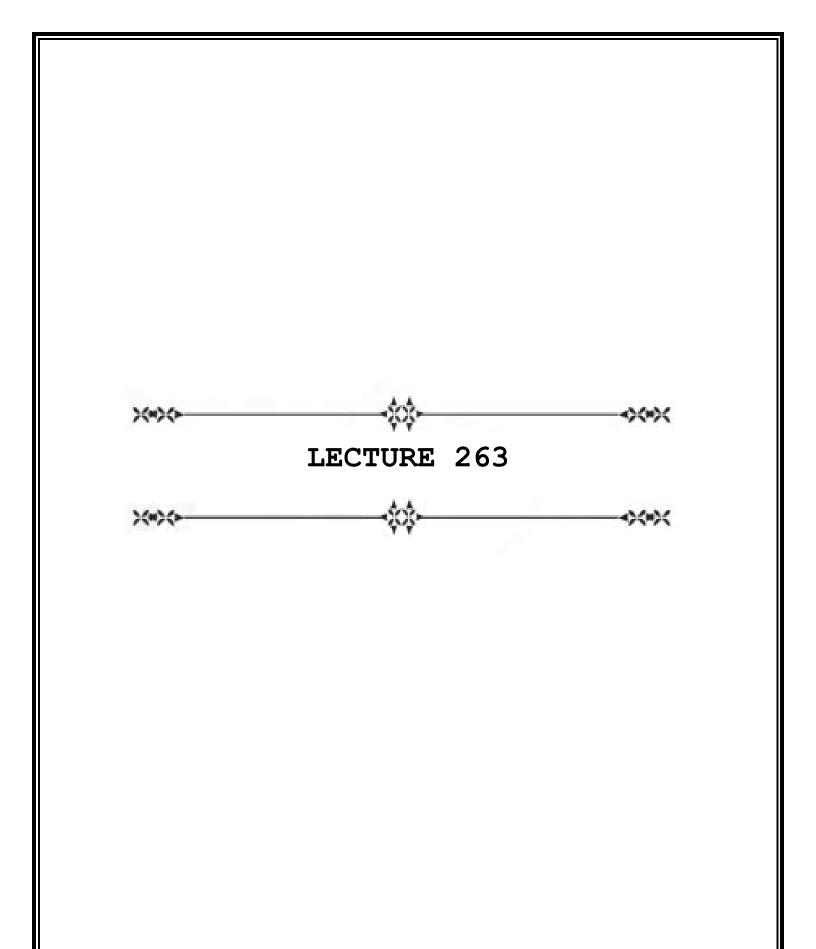
Brihadaranyaka Upanishad:

बह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्परयन्नृषिवीमदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमध्येतिहं य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवित, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवित; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पश्चो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनिक्तः; एकिस्मन्नेव पशावादीयमानेऽप्रियं भवित, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनृष्या विद्यः ॥ १०॥

Brahma va idamagra asit tadatmanamevaved aham brahmasmiti tasmattatsarvamabhavat tadyo yo devanam pratyabudhyata sa eva tadabhavat tatharsinam tatha manusyanam taddhaitatpasyannrisirvamadevah pratipede ham manurabhavam suryasceti tadidamapyetarhi ya evam vedaham brahmasmiti iti sa idam sarvam hyesam sa bhavaty atha yo'nyam devatamupaste 'nyo' savanyo' hamasmiti na sa veda yatha pasurevam sa devanam yatha ha vai bahavah pasavo manusyam bhunjyur evamekaikah puruso devanbhunakty ekasminneva pasavadiyamane priyam bhavati kimu bahusu tasmadesam tanna priyam yadetanmansuya vidyuh | | 10 | |

This (self) was indeed Brahman in the beginning. It knew only itself as, 'I am Brahman'. Therefore it became all. And whoever among the gods knew it also became that; and the same with sages and men. The sage Vamadeva, while realising this (self) as that, knew, 'I was Manu and the sun'. And to this day whoever in like manner knows it as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'he is one and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this. [I – IV – 10]

• Jada Bharata = had 3 births as deer.

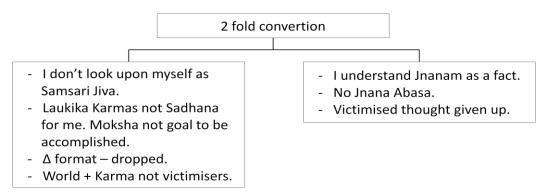


Introduction:

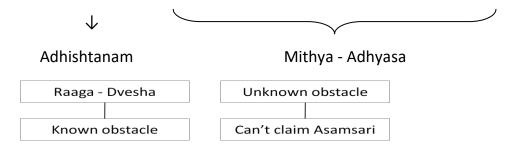
- Mahavakya gives Aparoksha Jnanam clear understanding.
- I am Asamsari, I am Mukta, without obstacles it is Jnanam and Moksha Phalam.

Understanding with obstacle	Understanding without obstacle
Called Jnana Abhasa	Called Jnanam

- How I know if I have Jnanam or Jnana Abhasa?
- Understanding same.
- Ask yourself do you look upon it as a fact?
- Change of mindset tells me if it is Abhasa or Jnanam.



• Original Consciousness + Reflected Consciousness + Reflected Medium.



Verse 45:

- Agami Pratibanda depends on thickness.
- Jadabharata 3 Janmas.
- Vamadeva in womb.

Verse 46:

योगभ्रष्टस्य गीतायामतीते बहुजन्मिन । प्रतिबन्धक्षयः प्रोक्तो न विचारोऽप्यनर्थकः ।।४६।। In the Gita, it has been told that a Yogi who has not attained illumination in this life may be freed from the impediment after many births. Yet his practice of enquiry is never fruitless. [Chapter 9 - Verse 16]

• Same idea elaborated in Verse 46.

Gita:

प्राप्य पुण्यकृतां हो का नुषिबा शाश्वतीः समाः । शुचीनां श्रीमतां गेहे योगभ्रष्टो ऽभिजायते ॥ ६-४१॥ Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from Yoga, is born again in the house of the pure and the wealthy. [Chapter 6- Verse 41]

अथवा योगिनामेव कुले भवति धीमताम्। एतद्धि दुर्लभतरं लोके जन्म यदीदृशम्॥ ६.४२॥ Or, he is even born in the family of the wise Yogis; verily, a birth like this is very difficult to obtain in this world.

[Chapter 6 – Verse 42]

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्। यतते च ततो भूयः संसिद्धौ कुरुनन्दन॥ ६.४३॥ There he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः। जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते॥ ६.४४॥ By that very former practice he is borne on in spite of himself. Even he who merely wishes to know Yoga goes beyond the Sabdabrahman. [Chapter 6 – Verse 44]

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः। अनेकजन्मसंसिद्धस्ततो याति परां गतिम्॥ ६.४५॥ But the Yogi who strives with assiduity, purified from sins and perfected (gradually) through many births; then attains the highest goal. [Chapter 6 – Verse 45]

- Arjuna received teaching from Jagat Guru Yoga Brashta has Jnana Abhasa because of Pratibandhas.
- Enquiry of this Janma not wasted.

Example:

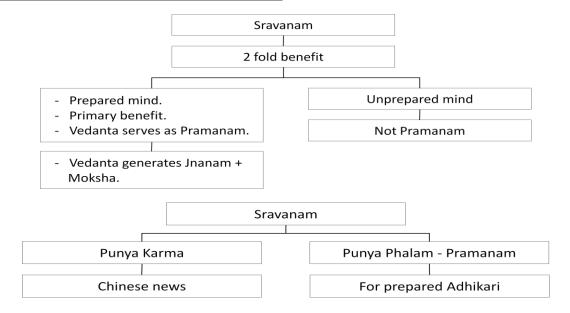
- Bulb covered with black cloth can't illumine room.
- No need to switch on again.
- Only remove cloth in next Janma.
- Born with switch on.
- Vichara na Anartkaha, not futile, useful, worthwhile.

Verse 47:

प्राप्य पुण्यकृतां लोकानात्मतत्त्विवचारतः । शुचीनां श्रीमतां गेहे साभिलाषोऽभिजायते ।।४७।। Because of his practice of enquiry such a Yogi enters into the heaven of the meritorious and then if he is not freed from desires, he is born again in a pious and prosperous family. [Chapter 9 – Verse 47]

Gita:

प्राप्य पुण्यकृतां होकानुषिबा शाश्वतीः समाः । शुचीनां श्रीमतां गेहे योगभ्रष्टो ऽभिजायते ॥ ६-४१ ॥ Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from Yoga, is born again in the house of the pure and the wealthy. [Chapter 6- Verse 41]



Gita: Chapter 18:

- Those who listen get at least Punya Loka.
- By product = Punyam.
- Yoga Brashta gets Svarga Loka.
- Prapya Punya Kritam Lokan.



- Ushitva Sashwati Samaha... enjoys Svarga and comes to Maushya Loka.
- Purity not physical but moral purity.
- Sreeman prosperity is there.

• Pancha Maha Yagya removes obstacle without Dharma, if prosperity is there, you will go for pub, club, race, both Shuchi + Sreeman important.

Sa – Abhilasha	He is born with Purva Janma Vasana of
With – desire	Mumukshutvam Jingyasa, Moksha Ichha

Verse 48:

अथवा योगिनामेन कुले भवति धीमताम् । निस्पृहो ब्रह्मतत्त्वस्य विचारात्तद्धि दुर्लभम् ।।४८।। Or, if he has no worldly desires, he is born in a family of Yogis who have pure intellect due to their practice of enquiry into the nature of Brahman, for such a birth is hard to obtain. [Chapter 9 – Verse 48]

- Yoga Brashta with Jnana Abhasa Pratibimba, not claiming I am Mukta as a result of Sravanam + Mananam.
- Unsuccessful, incomplete Vedanta Vichara, born to rich, Jnani Parents not Artha, Kama, Dharma Pradhana.
- Not detached from Moksha.
- Detached from Anatma finite result.

Verse 49:

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् । यतते च ततो भूयस्तस्मादेतद्धि दुर्लभम् ।।४९।। He regains the Yogic intellect acquired in his previous birth and so strives more vigorously; this birth is indeed hard to achieve. [Chapter 9 – Verse 49]

Verse 49:

- In new Janma, not Yoga Brashta, but spiritual genius.
- Recollects partial knowledge something attracts him to Gita / Upanishad Buddhi Samyogam...
- Has Vague remembrance of knowledge gained in Purva Janma... like musical genius – of 12 years.
- Grihasta & Vanaprasta skipped.
- Brahmacharya to Sanyasa direct.
- Everything according to order. Such a Janma rare & difficult.

Verse 50:

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः । अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ।।५०।। He is borne on by the momentum of his Yogic practices in the previous birth even against his inclination. Thus after many births he achieves perfection and as a result is liberated. [Chapter $9-Verse\ 50$]

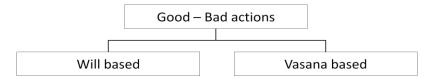
Gita:

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः। जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते॥ ६.४४॥

By that very former practice he is borne on in spite of himself. Even he who merely wishes to know Yoga goes beyond the Sabdabrahman. [Chapter 6 – Verse 44]

Gita Sloka:

- Yoga Brashta lack of interest in worldly matter. Not out of will.
- To get detached from worldly desires, no will required.
- To get attracted to Moksha. No will required without will, naturally happening.
- Some force pushes one to spirituality Without will.



Gita:

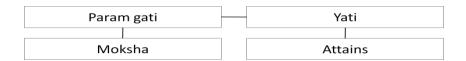
अर्जुन उवाच । अथ केन प्रयुक्तो ऽयं पापं चरति पूरुषः । अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३-३६॥ Arjuna Said: But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]

- Vasana alone pushes Yoga Brashta.
- Spiritual power overpowers material Vasana.

Journey:

• Agyanam – Jnana Abyasa – Jnanam.

- Short.
- Casual Sravanam.



Verse 51:

ब्रह्मलोकाभिवाञ्छायां सम्यक्सत्यां निरुध्यताम् । विचारयेद्य आत्मानं न तु साक्षात्करोत्ययम् ।।५१।। A man who has a strong desire for Brahmaloka, but suppresses it and practices enquiry about the self, will not have realisation. [Chapter 9 – Verse 10]

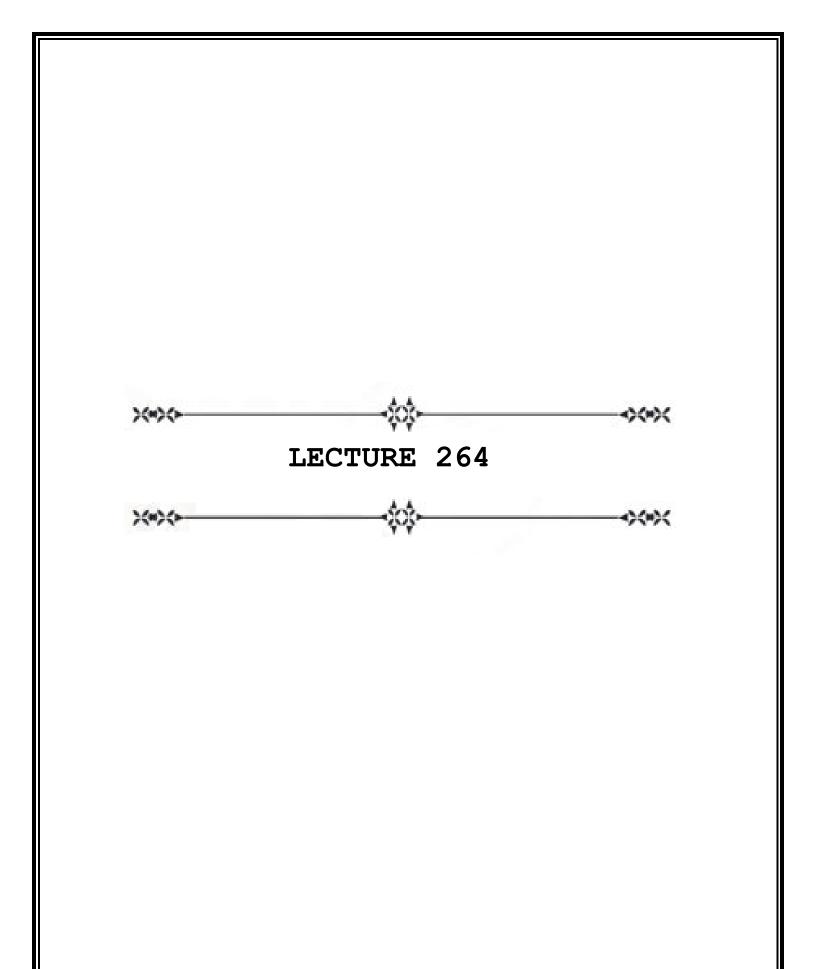
 Aim of Karma Khanda + Upasana Khanda – improvement of Anatma – Body, Mind, possession, family situation.

Aim of Vedanta:

• Falsification of Anatma. I am not improvable but Nitya Shudha Mukta.

Aim of Jnana Khanda:

- Falsification of Anatma, innermost desire obstacle.
- No question of improvement.
- Mind as Mithya should be understood. Don't try to convert Mithya rope snake to king cobra.
- When Mithyatva Nishchaya is weak, will work for improvement of grandson = Satyatva Buddhi.
- If any suppressed desire is there, Nitya Anitya Viveka is not done, the Amurtracha Phala Bhoga Viraga not clear, suppressed, lingering, then there are desires for myself and family.
- Aham Brahma Asmi Satyatva Nishchaya is there but Jagat Mithyatva Nishchaya is not there.



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Verse 51:

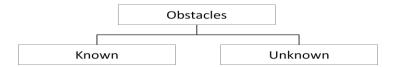
Mundak Upanishad:

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र । पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः॥२॥ Kaman yah kamayate manya - manah sa kamabhir - jayate tatra tatra paryapta - kamasya krt - atmanas - tu ihaiva sarve pravi - liyanti kamah || 2 ||

Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But in the case of seer whose longings have found their final consummation in the Atman and who has realized the self, his desires vanish even here, in this life. [III - II - 2]

स वेदैतत् परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् । उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः॥१॥ Sa vedaitat paramam brahma dhama yatra visvam nihitam bhati subhram upasate purusam ye hyakamah te sukram - etad - ativartanti dhriah || 1 ||

The man of self – realisation knows the supreme Brahman on whom the world is based and who shines radiantly and those men of discrimination, who without any worldly desire are devoted to such persons, go beyond all chances of rebirth. [III - II - II]



- Jnanam is there for him but because of obstacles student can't accept content of Mahavakyam as a fact.
- Jnana Abyasa Samvadi Brahma called Nirguna Brahma Upasana.
- As a result of Upasana, obstacles go. Next Janma come to knowledge again.

Panchadasi: Chapter 6:

तत्तेदन्ते अपि स्वत्विमव त्वमहमादिषु । सर्वत्रानुगते तेन तयोरप्यात्मतेति चेत् ।।४७।। (Doubt): like the word 'self' the words 'this' and 'that' can be applied to all persons, 'l' and 'he', etc. it is therefore reasonable to conclude that the objects denoted by 'this' and 'that' are also the Atman. [Chapter 6 – Verse 47]

ते आत्मत्वेऽप्यनुगते तत्तेदन्ते ततस्तयोः। आत्मत्वं नैव संभाव्यं सम्यक्त्वादेर्यथा तथा ।।४८।। (Reply): 'this' and 'that' do not refer only to 'I', 'you' and 'he' (as distinct entities), but also to Atman, which is the common element in them all. They are like "correctness', 'incorrectness', etc., not synonymous with Atman. (because they are of wider denotation.) [Chapter 6 – Verse 48]

तत्तेदन्ते स्वतान्यत्वे त्वन्ताहन्ते परस्परम्। प्रतिद्वन्द्वितया लोके प्रसिद्धे नास्ति संशयः ।।४९।। Besides, the ideas of 'this' and 'that' the 'self' and 'the other', 'you' and 'l' are opposite pairs – it is well known in society. There is no doubt about that.

[Chapter 6 – Verse 49]

अन्यतायाः प्रतिद्वन्द्वी स्वयं कूटस्थ इष्यताम्। त्वन्तायाः प्रतियोग्येषोऽहमित्यात्मनि कल्पितः।।५०।। The opposite of 'the other' is the self, which is the same as the kutastha. The opposite of 'you' however, is 'l', which is the egoism, the Jiva, which is superimposed on Kutastha. [Chapter 6 – Verse 50]

- Any obstacle works as a desire to improve Ahamkara.
- Primary obstacle of Mahavakya assimilation is our obsession with Ahankara, relative individuality invoked by attachment to family, possessions.
- Any Mamakara solidifies & strengthens Ahamkara.
- Stronger Ahankara, weaker is Sakshi. If I listen to Vedanta as Ahamkara Pradhana student and Guru focuses on Sakshi, there is communication gap Sakshatkara mind set transformation does not take place. Ahankara invocation takes place in any manner.
- Brahma Loka Abivancha desire for better environment, possessions, better Mamakara. Mamakara improvement is Ahankara improvement only.
- Desires are for Ahamkara fattening, nourishing.
- Intense yearning means person not transcendental by Viveka.
- If transcendental by Viveka then converted in Vairagyam, then no obstacle.
- When not transcended by Dosha Darshanam, then desire is lingering in background.
- If student enquires into Sakshi Atma as hobby but attached to Anatma, that Vichara generate Jnana Abhasa not Jnanam.
- He will not have Sakshatkara Jnanam which transforms mind set.

Verse 52:

वेदान्तविज्ञानसुनिश्चितार्था इति शास्त्रतः । ब्रह्मलोके स कल्पान्ते ब्रह्मणा सह मुच्यते ।।५२।। As the scriptures say, the monk, who has well ascertained the meaning of Vedanta, goes to the realm of Brahma and is released at the end of the four Yugas along with Brahma. [Chapter 9 – Verse 52]

Sruti Pramanam for verse 51.

Mundak Upanishad:

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः । ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥६॥ Vedanta - vijnana - suniscit - arthah sannyasa - yogad yatayah suddha - sattvah te brahma - lokesu paranta - kale paramrtah pari - mucyanti sarve || 6 ||

Having well ascertained beyond all doubts the exact import of the Upanishads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III - II - 6]

Brihadaranyaka Upanishad:

ते य एवमेतद्विदुः, ये वामी अरण्ये श्रद्धां सत्यमुपास्ते, तेऽचिरभिसंभवन्ति, श्रविषोऽद्दः, श्रद्ध आपूर्यमाण-पक्ष्मम्, आपूर्यमाणपक्ष्माद्यान्यण्मासानुदङ्ङादित्य एति ; मासेभ्यो देवलोकम्, देवलोकादादित्यम्, आदित्याद्वैद्युतम् ; तान्वेद्युतान्युक्षो मानस एत्य श्रद्धलोकान् गमयति ; ते तेषु श्रद्धलोकेषु पराः परावतो वसन्ति ; तेषां न पुनराकृतिः ॥ १५॥

Te ya evametadvidur ye cami aranye sraddham satyamupasate tearcirabhisambhavanty arcisohoahna apuryamanapaksam apuryamanapaksadyansanmasanudannaditya eti masebhyo devalokam devalokadadityam adityadvaidyutam tanvaidyutanpuruso manasa etya brahmalokan gamayati te tesu brahmalokesu parah paravato vasanti tesm na punaravrittih | | 15 | |

Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lighting. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts them to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world. [VI - II - 15]

Jnani liberated here & now.

Krama Mukti:

- Jnana Abhasa because of obstacle. In Brahma Loka get Nivritti from obstacle.
- Goes through Shukla Marga to Brahma Loka.
- From Vamadeva, Jnana Abasa goes in womb. Mind set transformation called Sakshatkara, Jeevan Mukti, in Brahma Loka and at end of Kalpa – 2000 Chaturyuga alone with Brahma, persons gets Videha Mukti. This is result of Mahavakya Vichara with obstacles.

Verse 53:

केषांचित्स विचारोऽपि कर्मणा प्रतिबध्यते । श्रवणायापि बहुभिर्यो न लभ्य इति श्रुतेः ।।५३।। In some cases the enquiry itself is impeded because of the result of their evil deeds as the Sruti says: 'even to hear about him it is not available to many'. [Chapter 9 – Verse 53]

• Samvadi Brahma = Jnana Abhasa.

2nd student:

- Obstacle with reference to justification not able to come to Mahavakya Vichara.
- With Avantara Vakya Vichara has Paroksha Jnanam.
- Brahma = Satyam, Jnanam, Anantam, it is Adrishyam, Jagat Karanam all in 3rd person.
- Obstacle = Adrishta Prarabda Phalam.

Katho Upanishad:

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता कुशलानुशिष्टः॥७॥

Sravanaya pi bahu - bhiryo na labhyah srnvanto pi bahavo yam na vidyuh Ascaryo vakta kusalo sya labdha ascaryo jnata kusalanu - sistah | | 7 | |

"He (the self) of whom many are not able even to hear, the recipient (the pupil) many, even having heard of him, do not comprehend. Wonderful is a man (teacher), when found, who is a able to teach the self, wonderful is her (the pupil) who comprehends the self, when taught by an able teacher." [I-II-7]

- No opportunity of Mahavakya Vichara no time, no Guru, health not there.
 No Mahavakya Sravanam.
- Both candidate fit for Nirguna Brahma Upasana.

1 st candidate	2 nd candidate
Jnana Abasa converted into Jnanam.Message is a fact.Mind set changed Mahavakya alone generates Knowledge.	When situation conducive, Vichara takes place.Upasana is Karma.

Verse 54:

अत्यन्तबुद्धिमान्द्याद्वा सामग्र्या वाप्यसंभवात् । यो विचारं न लभते ब्रह्मोपासीत सोऽनिशम् ।।५४।। If a man cannot practice enquiry, either due to extreme dullness of intellect or for want of other favorable circumstances, let him always keep the mind on Brahman. [Chapter 9 – Verse 57]

- Nirguna Brahma Upasana is type of Karma for Pratibanda Nivritti some Advaitin claim Upasana possible only w.r.t Saguna Brahma.
- Vidya argues from verse 54 73 that Nirguna Brahman Upasana also possible when because of dullness of intellect, one can't come to Mahavakya Vichara.
- Has Vachyartha not Lakshayartha.
- Can't do Jahati, Ajahati, Bagatyaga Lakshana.

For sharpening intellect:

- Tarqua reasoning skill.
- Mimamsa Analytical skill.
- Vyakarana communicating skill.
- Intellect prepared by a + b + c.

Contributing factors:

 Viveka, Vairagya, Sadhana Chatushtaya Sampatti, Mumukshutvam Guru Prapti + health.

- Visible obstacle Drishta Pratibanda.
- Adrishta Pratibanda invisible obstacle, Upasana generates spiritual Punya Phalam.

Verse 55:

निर्गुणब्रह्मतत्त्वस्य न ह्युपास्तेरसंभवः । सगुणब्रह्मणीवात्र प्रत्ययावृत्तिसंभवात् ।।५५।। As it is possible to continue the thought – current regarding Brahman with attributes, meditation on the attribute less Brahman also is not impossible. [Chapter 9 – Verse 55]

Purva Pakshi:

- Nirguna Brahma Upasana impractical, impossible.
- Objection by group of Advaitin Upasana is repetition of thought Pratyaya Aavritti.



Upasana:

• Devi invoked on myself similarly Nirguna Brahma invoked on myself.

Verse 56:

अवाङ्मनसगम्यं तन्नोपास्यिमिति चेत्तदा । अवाङ्मनसगम्यस्य वेदनं न च संभवेत् ।।५६।। (Doubt): Brahman is beyond speech and mind and so cannot be mediated upon. (reply): then there can be no knowledge of Brahman too. [Chapter 9 – Verse 56]

Purva Pakshi:

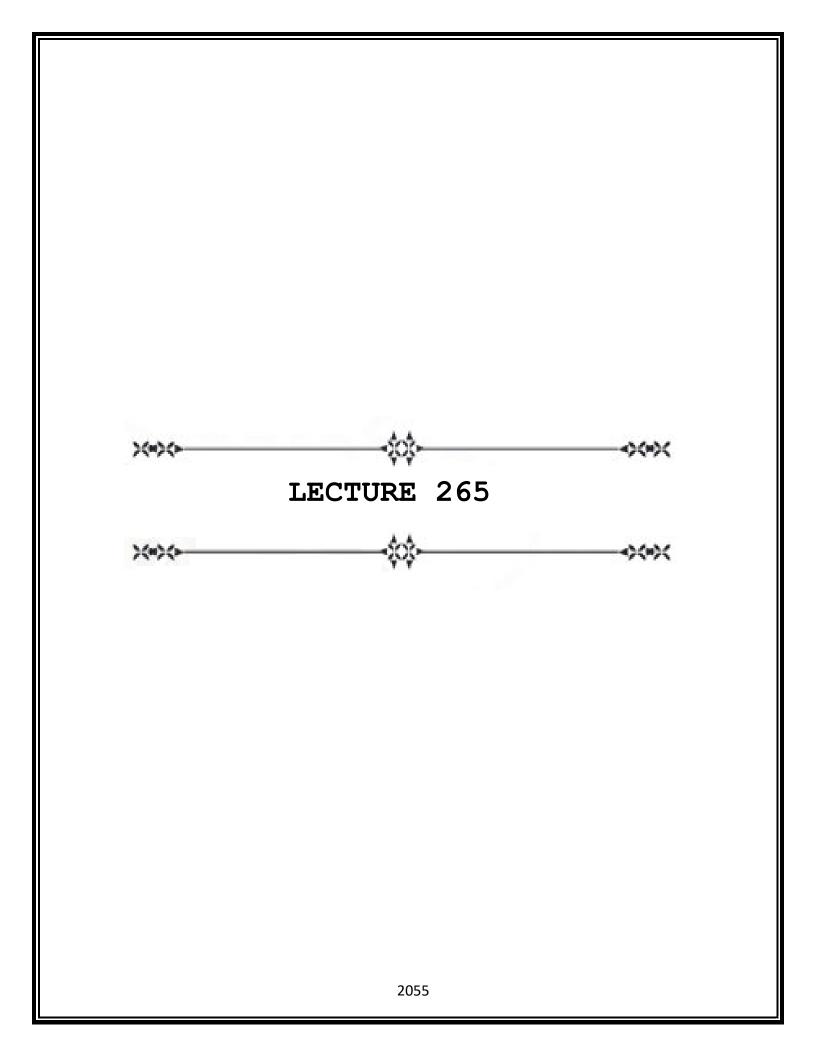
Nirguna Brahma Jnanam possible Upasana not possible.

Siddantin:

• Both possible.

Purva Pakshi:

- Nirguna Brahma not object unmeditable.
- Not object of knowledge also.



LECTURE 265

Introduction:

Verse 52 is reference Mantra.

वेदान्तविज्ञानसुनिश्चितार्था इति शास्त्रतः । ब्रह्मलोके स कल्पान्ते ब्रह्मणा सह मुच्यते ।।५२।। As the scriptures say, the monk, who has well ascertained the meaning of Vedanta, goes to the realm of Brahma and is released at the end of the four Yugas along with Brahma. [Chapter 9 – Verse 52]

Mundak Upanishad:

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः । ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥६॥

Vedanta - vijnana - suniscit - arthah sannyasa - yogad yatayah suddha - sattvah te brahma - lokesu paranta - kale paramrtah pari - mucyanti sarve | | 6 | |

Having well ascertained beyond all doubts the exact import of the Upanishads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III - II - 6]

Brihadaranyaka Upanishad:

ते य एवमेतद्विदुः, ये वामो अरण्ये श्रद्धां सत्यमुपा-सते, तेऽचिरभिसंभवन्ति, श्रविषोऽद्दः, श्रद्ध आपूर्यमाण-पक्षम्, आपूर्यमाणपक्षाद्यान्यणमासानुदङ्ङादित्य एति ; मासेभ्यो देवलोकम्, देवलोकादादित्यम्, आदित्याद्वैद्यु-तम् ; तान्वेद्युतान्युक्षो मानस एत्य श्रद्धालोकान् गमयति ; ते तेषु श्रद्धालोकेषु पराः परावतो वसन्ति ; तेषां न पुनरा-कृतिः ॥ १५॥

Te ya evametadvidur ye cami aranye sraddham satyamupasate tearcirabhisambhavanty arcisohoahna apuryamanapaksam apuryamanapaksadyansanmasanudannaditya eti masebhyo devalokam devalokadadityam adityadvaidyutam tanvaidyutanpuruso manasa etya brahmalokan gamayati te tesu brahmalokesu parah paravato vasanti tesm na punaravrittih | | 15 | |

Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lighting. (Then) a being created from the mind (of Hiraṇyagarbha) comes and conducts them to the worlds of Hiraṇyagarbha. They attain perfection and live in those worlds of Hiraṇyagarbha for a great many superfine years. They no more return to this world. [VI - II - 15]

• Krama Mukti – for Nirguna Upasaka - Pancha Agni Vidya Prakaranam.

Topic here:

- Is Nirguna Brahma Upasana possible?
- Debate between 2 groups of Advaitins.
- Both accept Nirguna Brahma Jnanam.
- Moksha possible only through Nirguna Brahma Jnanam.

Vidyaranya:

• Upasana exists & possible.

Purva Pakshi:

- Upasana possible only with Saguna Ishvara / Hiranyagarbha / Virat.
- Nirguna Brahma Upasana impossible.
- Vidyaranya takes Purva Pakshi reasons to establish Upasana. Enemy powerful. Don't go with stick to attack him. He will take stick from me and beat me.
- Empty hand get thrashes by hand. Gives greater punishment.

Verse 56:

- Nirguna Brahma Upasana not possible because it is not object of meditation not object of speech + mind.
- If not object can't be known.
- Whatever is known is object.

Verse 57:

वागाद्यगोचराकारमित्येवं यदि वेत्त्यसौ । वागाद्यगोचराकारमित्युपासीत नो कृतः ।।५७।। (Doubt): Brahman is known as beyond speech and mind.
(Reply): Then why cannot Brahman be meditated upon as beyond speech and mind? [Chapter 9 – Verse 57]

Purva Pakshi: possible answer:

- Person known Brahman as not an object.
- Brahman in non object.
- Brahman is subject.
- Brahman not object of any instrument like Vak.

Vidyaranya:

- Wonderful.
- Do Upasana of Brahman as non object but as subject.
- Accept both knowledge and Upasana.

Verse 58:

सगुणत्वमुपास्यत्वाद्यदि वेद्यत्वतोऽपि तत् । वेद्यं चेल्लक्षणावृत्त्या लक्षितं समुपास्यताम् ।।५८।। (Doubt): If Brahman can be meditated upon he becomes invested with attributes. (Reply): that happens if he is taken as knowable. (Doubt): Brahman is knowable by Laksana, indirect indication. (Reply): then meditate upon Brahman that way, i.e., by Laksana. [chapter 9 – Verse 58]

- Nirguna Brahma Upasana is logical contradiction.
- Upasyam status becomes attribute of Brahman. Brahman becomes Sagunatvam – Upasyavatu.

Example:

- Hot ice-cream Contradiction.
- Nirguna Brahma Jnanam will have same logical contradiction.
- Jnanam becomes knowable knowability, Vethyatvam, Prameyatvam will become attribute of Nirgunam Brahman. It will be endowed with Jneyatva attribute therefore can't accept Nirguna Brahma Jnanam.

Purva Pakshi:

- Tatu Lakshana Vritya Vethyam know ability is temporary attribute superimposed at time of teaching.
- We will know Brahman and then knowability is dropped. Vethyatvam used to reveal temporarily Nirguna Brahman. False attribute will not disturb Nirguna status of Brahman.
- Rope revealed as Adhishtanam to reveal false snake.

Vidyaranya:

• If false knowability possible then false meditability possible. Can be known with false knowability.

Verse 59:

ब्रह्म विद्धि तदेव त्वं न त्विदं यदुपासते। इति श्रुतेरुपास्यत्वं निषिद्धं ब्रह्मणो यदि ।।५९।। (Doubt): the Sruti saying, 'know that alone to be Brahman which is beyond the range of speech and mind, and not that which the people worship', prohibits meditation on Brahman. [Chapter 9 – Verse 59]

Purva Pakshi:

Upasana not possible –

Keno Upanishad:

यन्मनसा न मनुते येनाहुर्मनो मतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५॥

Yan-manasa na manute yena hur mano matam; tadeva brahma tvam viddhi nedam yad-idam-upasate | | 5 | |

What one cannot feel with the mind, but because of which they say that the mind feels... know that alone as Brahman and not this, which people do worship here. [1-5]

- Negates Upasanam Chapter 1 Verse 5. Yan Manasa na Manute..
- Nirguna Brahman never object of meditation.
- Non object alone is Brahman.
- Subject alone is Brahman.
- What you are meditating upon is not Nirguna Brahman.
- Nirguna Brahman Upasanam does not exist. Brahman's meditability Nishidam negated by Sruti.

Verse 60:

विदितादन्यदेवेति श्रुतेर्वेद्यत्वमस्य न । यथा श्रुत्यैव वेद्यं चेत्तथा श्रुत्याप्युपास्यताम् ।।६०।। (Reply): equally Brahman cannot be an object of knowledge, for the Sruti says: 'Brahman is other than that which can be known'. (Doubt): the Sruti also says that Brahman can be known. (Reply): so also it says that he can be meditated upon. So meditate on him basing upon those Vedic texts. [Chapter 9 – Verse 60]

Keno Upanishad:

अन्यदेव तद्विदितादथो अविदितादिधे इति शुश्रुम पूर्वेषां ये नस्तद्याचचक्षिरे ॥४॥

Anyad eva tat viditad, atho aviditad adhi iti susruma purvesam, ye nastad uyacacaksire | | 4 | |

We have heard the following (teaching) of the ancient (teachers) who revealed that (Brahman) to us – "that (Brahman) is indeed different from the known and is different from the unknown." [Chapter 1 – Verse 4]

1st line:

Vidyaranya:

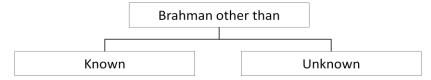
 Keno Upanishad negates Nirguna Brahma Jnanam also. Whatever you know is not Brahman can't know Brahman.

- Brahma Jnanam, Brahmans knowability.
- Brahman different from what you know ?

Keno Upanishad:
- Chapter 1 – Verse 5 – Naga Astram.
- Chapter 1 – Verse 4 – Gamda Astram.

Purva Pakshi:

- We know Brahma as something other than known.
- Anya Deva Dat Viditwa Atho Avidat know in this manner, know with Sruti.
- Don't objectify Brahman but understanding Sruti Vakyam is Brahma Jnanam.



Realise:

- Attempt to know Brahma goes away and you abide in knower subject by understanding Sruti, you resolve into yourself.
- Mind folding back with understanding of Nirguna Brahman. Keno
 Upanishad Chapter 1 Verse 4 is Jnanam neither known or Unknown.
- Not knowing object but subject. Vakya Jnanam is Brahma Jnanam.
- You do Upasana same way.
- Brahma not object of Upasana but the very subject mediator Chapter 1 –
 Verse 5th .

Purva Pakshi:

Upasana Virodhi.

Verse 61:

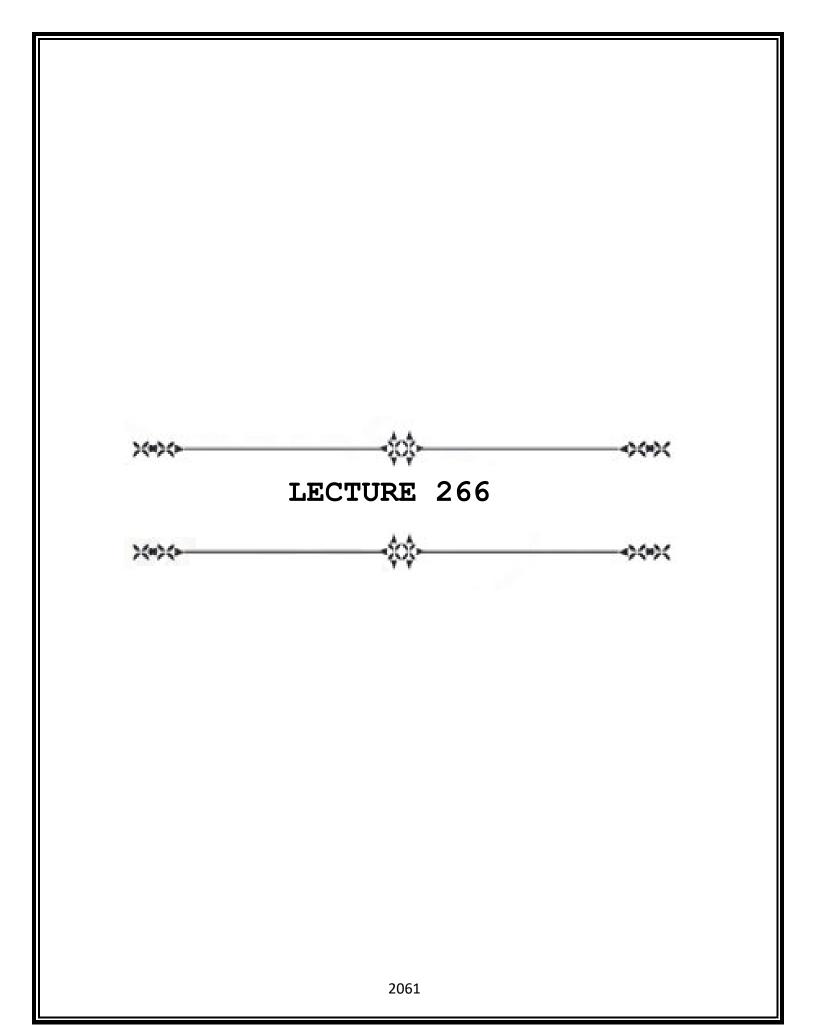
अवास्तवी वेद्यता चेदुपास्यत्वं तथा न किम् । वृत्तिव्याप्तिर्वेद्यता चेदुपास्यत्वेऽपि तत्समम् ।।६१।। (Doubt): but Brahman as an object of knowledge is unreal. (Reply): why not as an object of meditation too? (Doubt): covering and apprehending by Vrttis is knowledge. (Reply): similarly, doing that is meditation. [Chapter 9 – Verse 61]

Vidyaranya:

Vyavaharika Drishti	Paramartika Drishti
Knowability exists.Meditation on Brahman from Vyavaharika Drishti only.	- Knowability not there.

Purva Pakshi:

 Know ability only from Vritti Vyapti not Phala Vyapti in form of Brahma Jnanam. We get Jnanam from Vritti Vyapti.



LECTURE 266

Introduction:

Verse 53 - 73:

- Vidyaranya establishing Nirguna Brahma Upasana for one who has understood Nirguna Brahma Jnanam from Avantara Vakyam of Upanishad.
- Based on Paroksha Jnanam, can invoke Nirguna Jnanam. One appropriate Alambanam – Omkara.
- Take oneself as Alambanam of Nirguna Brahman.

Verse 61:

Purva Pakshi:

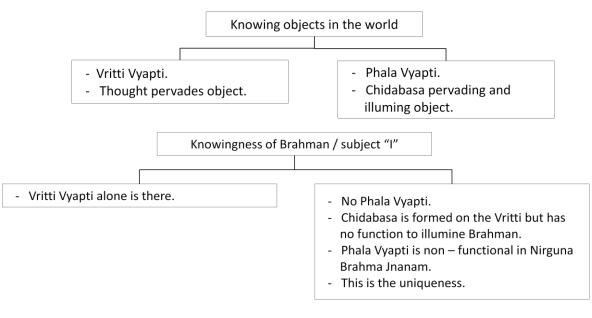
• Nirguna Brahma Jnanam possible. Upasana not possible.

Vidyaranya:

• Jnanam is always in the form of Vritti. Upasana also Vritti. Knowness is false attribute of Brahman Avastavi.

Vidyaramya:

- Similar Upasyatvam.
- Meditation is of same category.
- Possibility of knowledge = possibility of Upasana.
- Knowledge of Brahman unique unlike other objects.



Purva Pakshi:

- In Nirguna Brahma Upasana also, ony Vritti Vyapti is there no Phala Vyapti.
- Kevala Vritti Vyapti for Upasana + Jnanam.
- Vritti Vyapti reference Sloka in Panchadasi.
- Panchadasi 7th Chapter = Verse 90 95.

स्वप्रकाशोऽपि साक्ष्येव धीवृत्त्या व्याप्यतेऽन्यवत्। फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् ।।९०।। The inner consciousness, though self luminous, can be covered by the modifications of the intellect just as other objects of knowledge are. The teachers of scriptures have denied the perception of Kutastha by Cidabhasa, or consciousness reflected on the intellects.

[Chapter 7 – Verse 90]

बुद्धितत्स्थिचिदाभासौ द्वाविप व्याप्नुतो घटम्। तत्राज्ञानं थिया नश्येदाभासेन घटः स्फुरेत् ।।९१।। In the perception of a jar the intellect and Cidabhasa are both concerned. There the nescience is negated by the intellect and the pot is revealed by Cidabhasa. [Chapter 7 – Verse 91]

ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता । स्वयंस्मुरणरूपत्वान्नाभास उपयुज्यते ।।९२।। In the cognition of Brahman the modification of the intellect is necessary to remove ignorance; but, as Brahman is self-revealing the help of Cidabhasa is not needed to reveal it. [Chapter 7 – Verse 92]

चक्षुर्दीपावपेक्ष्येते घटादेर्दर्शने यथा। न दीपदर्शने किंतु चक्षुरेकमपेक्ष्यते ।।९३।। To perceive a pot two factors are necessary, the eye and the light of the lamp; but to perceive the light of the lamp only the eye is necessary. [Chapter 7 – Verse 93]

स्थितोऽप्यसौ चिदाभासो ब्रह्मण्येकीभवेत् परम्। न तु ब्रह्मण्यतिशयं फलं कुर्याद्घटादिवत्।।९४।। When the intellect functions, it does so only in the presence of Cidabhasa, but in the cognition of Brahman Cidabhasa is merged in Brahman. In external perception of a pot, Cidabhasa reveals the pot by its light and yet remains distinct from it. [Chapter 7 – Verse 94]

अप्रमेयमनादिं चेत्यत्र श्रुत्येदमीरितम् । मनसैवेदमाप्तव्यमिति धीव्याप्यता श्रुता ।।९५।। That Brahman cannot be cognised by Cidabhasa is corroborated by the Sruti: 'Brahman is beginning less and beyond cognition'. But its cognition by the intellects (in the sense of removing ignorance about it), is admitted by the Sruti Brahman can cognised by the intellect.

[Chapter 7 – Verse 95]

Vedanta Sara:

अस्य वेदान्तप्रकरणत्वात् तदीयैः एव अनुबन्धैः तद्वत्तासिद्धेः न ते पृथगालोचनीयाः ॥ ४॥ Asya vedantaprakaranatvath tadiyaih eva anubandhaih tadvattasiddheh na te prithagalochanlyah | | 4 | |

On account of its being a Prakarana treatise of the Vedanta, the Anubandhas, preliminary questions of the latter serve its purpose as well. Therefore they need not be discussed separately. [Chapter 1 – Verse 4]

• Vedanta Sara – Verse 4 – Mahavakya vichara – Verse 4 – rose form.

Verse 62:

का ते भिक्तरुपास्तौ चेत्कस्ते द्वेषस्तदीरय । मानाभावो न वाच्योऽस्यां बहुश्रुतिषु दर्शनात् ।।६२।। (Doubt): why are you so devoted to meditation on the attribute less Brahman? (Reply): why are you so opposed to it? Say that. As there are many Sruti texts prescribing meditation on the attribute less Brahman, it is not proper to say that there is no authority for it. [chapter -9- Verse 62]

Purva Pakshi:

Emotional appeal – logic not working.

Vidyaranya:

Why are you attached to Nirguna Brahma Upasana?

Siksha Valli – Taittriya Upanishad:

- Vyhruta Upasana.
- · Samhita Upasana.

Purva Pakshi:

- Why are you so attached.
- Vidyaranya why are you so averse, detached.

Purva Pakshi:

- I have Shastric reason / logic.
- No Sruti Pramanam in support of Nirguna Brahma Upasanam.

final argument:

Pramana Nasti.

Vidyaranya:

Not correct to say:

• Absence of Pramana as support to negate Nirguna Brahma Upasana. Use Upapatihi.

Verse 63:

उत्तरस्मिस्तापनीये शैब्यप्रश्नेऽथ काठके। माण्डुक्यादौ च सर्वत्र निर्गुणोपास्तिरीरिता ।।६३।। Meditation on the attribute less Brahman has been prescribed in the Nrsimha – Uttara – Tapaniya, Prasna (Saibya's fifth question), Katha, Mandukya and other Upanishads. [Chapter 9 – Verse 63]

a) Narsimha Tapania Upanishad:

- Prajapati asked..
- · Omkara Alambanam Nirguna Brahma Upasana.

Mandukya Upanishad:

स्वप्रजागरितस्थाने ह्येकमाहुर्मनीषिणः । भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥५॥

Svapna - jagarita - sthane hy - ekam - ahur - manisinah bhedanam hi samatvena prasiddhe - naiva hetuna || 5 ||

The thoughtful persons speak of the sameness of the waking and dream states on account of the similarity of the diverse objects perceived in these two states and on the well – known grounds already described. [II - K - 5]

नान्तःप्रज्ञं न वहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्ममलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपश्रमं श्रान्तं शिवमद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥ Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah 11 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

• Turiyam Brahman = Ohmkara Alambanam / Upasana.

b) Shaibya – Prasna Upanishad:

अथ हेनं शैञ्यः सत्यकामः पत्रच्छ । स यो ह वें तद्भगवन्मज्ञुष्येषु प्रायणान्तर्मोकारमभिध्यायीत । कतमं वाव स तेन छोकं जयतीति तस्मे स होवाच ॥१॥ Atha hainam saibyah satyakaamah papraccha So yo ha vai tadbhagavan manushyeshu prayaanaatam - omkaaram abhidhyaayeeta Katamam vaava sa tena lokam jayati, iti || 1 ||

With this Brahmana we are taking up a theme in Prasnopanishad which explains the Vedic Mantra OM and the meditation upon it. As we have said earlier, the Upanisadic seers are never tried of insisting upon one method or another of worship or meditation which alone can integrate the personality and make it single – pointed. Without this preparation of the mind and intellect, an average man's comprehension or perception cannot appreciate the unity that is underlying the diversity. [Chapter 5 – Verse 1]

- Shabya student in Chapter: 5 Verse: 1.
- 5th question of student Guru Pipaladam....
- How can we meditate on Aparam + Param Brahma on Omkara.

c) Katho Upanishad:

सर्वे वेदा यत्पदमामनन्ति तपार्श्स सर्वाणि च यद्वदन्ति । यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदश् सङ्ग्रहेण ब्रवीम्योमित्येतत् ॥ १५॥ Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti, yad icchanto brahma - caryam caranti tat te padam sangrahena Bravimy - om - ity - etat | | 15

Yama said: 'the goal (word) which all the Vedas declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacarin, that goal (word) I will briefly tell thee. It is Om." [I – II – 15]

एतद्धेवाक्षरं ब्रह्म एतद्धेवाक्षरं परम् । एतद्धेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥१६॥ Etad - dhyeva - ksaram brahma etad - dhyeva - ksaram param, Etad - dhyeva - Ksaram jnatva yo yad - icchati tasya tat | | 16 | |

This world is verily Brahman alone, this world is also the highest, he who knows this word obtains, verily, whatever (of the two) he desires. [I - II - 16]

एतदालम्बनँ श्रेष्ठमेतदालम्बनं परम् । एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७॥

Etad alambanam srestham, etad alambanam param, Etad alambanam jnatva, brahma loke mahiyate. | | 17 | |

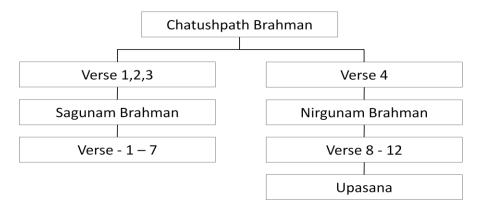
Most glorious is this support, this is the supreme – most support. He who has realised (known) this support comes to be adored (worshipped) in the world of Brahmaji – the creator. [I-II-17]

Omhkara Alambanam for Etad Alambanam Sreshtam...Etad Alambanam Param.

d) Mandukya Upanishad:

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२॥ Amatras - caturtho - vyavaharyah prapanco - pasamah sivo - dvaita evam - omkara atmaiva Samvisaty - atmana - tmanam ya evam veda ya evam veda | | 12 | |

That which has no parts, the soundless, the incomprehensible, beyond all the senses, the cessation of all phenomena, all blissful and non-dual Aum, is the fourth and verily it is the same as the Atman. He, who knows this, merges his self in the supreme self – the individual in the total. [Mantra 12]



Nirguna Brahman associated with Omkara Alambanam Upasana.

Taittriya Upanishad:

ओमिति ब्रह्म । ओमितीदं सर्वं ॥१॥

Omiti brahma, omitidagm sarvam | | 1 | |

The sacred sound Om is Brahman. All this is the syllable Om. [I - VIII - 1]

 Omkara Alambana Brahma Upasana in all instances, Nirguna Brahma Upasana taught by Upanishad.

Verse 64:

अनुष्ठानप्रकारोऽस्याः पञ्चीकरण ईरितः । ज्ञानसाधनमेतच्चेन्नेति केनात्र वारितम् ।।६४।। This method of meditation of the attributeless Brahman has been in the Pancikarana Vartika by Suresvara. (Doubt): this meditation is the means of indirect knowledge of Brahman (but not of liberation). (Reply): we don't say that it is not so. [Chapter 9 – 64]

- Purva Pakshi silenced.
- Pramana Abava silenced.
- Srutis quoted.
 - A) Panchikararanam By Shankara Vartikam small text book Sureshvaracharya writes Vartikam.
 - B) Brihadaranyaka Upanishad Vartikam.
 - C) Dakshinamurthy Stotram Vartikam Manohilasa.
 - D) Taittriya Upanishad Vartikam.
- Panchikaranam give technique for practice of Nirguna Brahma Upasanam on Omkara Alambanam.
- Nirguna Brahma Upasana is Sadhanam for Jnanam and Jnanam gives liberation.
- Upasana = Karma based on Kartas will.
- · Manasa Karma.
- How Nirguna Brahma Upasana becomes means for Brahma Jnanam?

Verse 65:

नानुतिष्ठित कोऽप्येतिदिति चेन्माऽनुतिष्ठतु । पुरुषस्यापराधेन किमुपास्तिः प्रदुष्यिति ।।६५।। (Doubt): but most of the people do not practice this type of meditation. (Reply): let them not do. How can the meditation be blamed for the short – comings of the meditator? [Chapter 9 – Verse 65]

Vidyaranya:

Upasana:

- Sadhanam for Jnanam many not practicing that Nirguna Brahma Upasana valid.
- Validity does not depend on number of followers.
- · Dosha of people.

Not Dosha of Upasana.

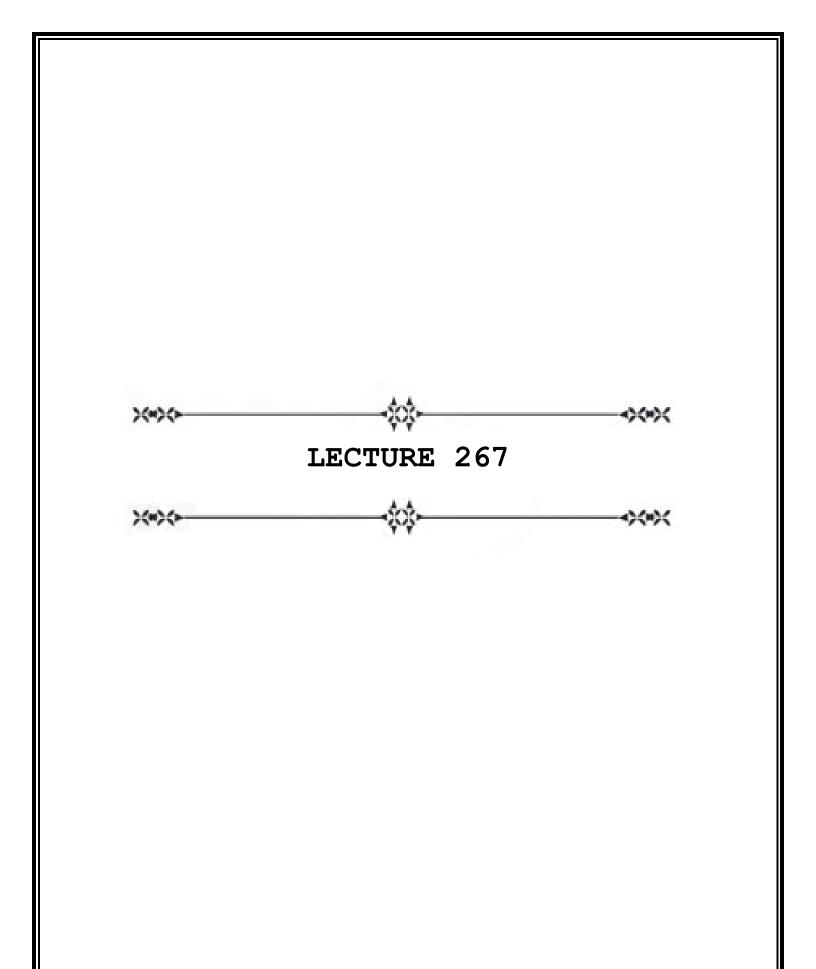
Verse 66:

इतोऽप्यतिशयं मत्वा मन्त्रान्वश्यादिकारिणः । मूढा जपन्तु तेभ्योऽतिमूढाः कृषिमुपासताम् ।।६६।। People of spiritually dull intellect repeat sacred formulas to acquire power over others, finding it more immediately fruitful that meditation on Brahman with attributes. There are people still more dull – witted who concentrate only on agriculture. [Chapter 9 – Verse 66]

• Number of followers can't determine validity of Sadhana.

Vidyaranya:

- If Nirguna Brahma Upasana is invalid because there are less followers, then Saguna Brahma Upasanam also will be in trouble because of less followers compared to Karma Khanda.
- Many do Parayanam, walking, chant Mantras for worldly benefit. Kamya prayers more popular instead of clasp rejection.
- Practicing special Mantras.
- Mantra Japa Kartas more than Saguna Brahma Upasanas.
- Laukika Karma Max / Veidika Karma less.
- Saguna Brahma Upasana lesser.
- Validity not based on number of practitioners. Sraddha comes out of fear during Avani Attam.



LECTURE 267

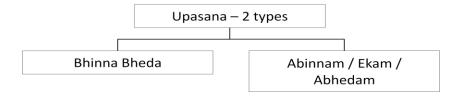
Verse 66:

 Nirguna Brahma Upasana – supporting Pramana – Sruti Vakyam. Even if in minority Nirguna Brahman Upasakas have better status.

Verse 67:

तिष्ठन्तु मूढाः प्रकृता निर्गुणोपास्तिरीर्यते। विद्यैक्यात्सर्वशाखास्थान्गुणानत्रोपसंहरेत् ।।६७।। Let the dull – witted do what they like! Here we speak of meditation on the absolute. Since it is of one Vidya or Upasana, all the qualifications of Brahman described in the various branches of the Veda must be gathered for meditation. [Chapter 9 – Verse 67]

- World accommodates both.
- Nirguna Brahma Upasana minority.
- Saguna Brahma Upasana majority.
- 9th Chapter main topic Nirguna Brahma Upasana.
- Nirguna Brahma Upasana has support of Brahma Sutra.
- Guna Samhara Pada. 3rd Chapter 3rd section. Chapter 3 3rd Pada Driest part of Sutra.



- What are criteria to establish Bhinna Abhinna ?
- Chandogya Upanishad Panchagni Upasana repeated in Brihadaranyaka Upanishad.
- Hiranyagarbha = Siksha Valli / Prasno Upanishad / Brihadaranyaka Upanishad / Chandogya Upanishad.
- Abheda oneness.
- Upasaka Aikyam Siddham.
- 4 Upanishads establish.
- Hiranyagarbha = Aaproti Svarajyam, Vakpati, Vigyanam Pati.

Collate:

- Upasya Devata.
- Upasya Devata Guna.
- Once Upasana Aikyam established gathering is compulsory.
- If separate combination not compulsory.
- Guna Samhara rule applied here.
- Put together 4 Upanishads (Hiranyagarbha / Brahma) one Aikya Upasana.
- Brahma Sutra 3rd Chapter 3rd section 66 Sutras on Upasana.

Verse 68:

आनन्दादेविधेयस्य गुणसङ्घस्य संहृतिः । आनन्दादय इत्यस्मिन्सूत्रे व्यासेन वर्णिता ।।६८।। The positive qualities of bliss etc,. Are all to be co – ordinated into meditation on Brahman. This has been told by Vyasa in the "Anandadaya" Sutra. [Chapter 9 – Verse 68]

Nirguna Brahma Upasana 2 types

Positive Videya Guna

Taittriya Upanishad:

- Satyam Jnanam Anantam... [II I 1]
- Nature of Brahman revealed.
- Ananda not mentioned in Taittriya Upanishad – Brahmananda Valli – 2nd Chapter.
- Mentioned in Brigu Valli 3rd Chapter.

Mandukya Upanishad:

- Naantap Pragyam Adristye... ... [Verse 7]

Negative Gunas "Nishedya" Brahman free from

- Negation or empherical reality.
- Asthulam beyond solidity /perception.

Taittriya Upanishad:

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ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्रुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ।। १ ।।
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om brahmavidapnoti param, tadesa bhyukta, satyam jnanamanantam brahma, yo veda nihitam guhayam parame vyoman, so snute sarvan kaman saha brahmana vipasciteti. | | 1 | 1 |

Om, the knower of Brahman attains the supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [II-I-1]

Mandukya Upanishad:

नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपश्रमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥ Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

Mundak Upanishad:

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुः श्रोत्रं तदपाणिपादम् । नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भुतयोनिं परिपश्यन्ति धीराः ॥ ६॥

yat tad adresyam agrahyam agotram avarnam acaksuh srotram tad apani padam nityam vibhuma sarvagatam susuksmam ad avyayam yad bhuta yonim pari pasyanti dhirah. | | 6 | |

That which is invisible, ungraspable, unoriginated and attribute less, that which has neither eyes not ears nor hands nor legs – that is eternal, full of manifestations, all-pervading, subtlest of the subtle-that imperishable being is what the wise perceive as the source of all creation. [1-1-6]

- Combine Videya + Nishedya Guna Samharan.
- Compilation of positive descriptions.
- See meaning of Satyam... + Brahma Sutras.

Taittriya Upanishad:

आनन्दो ब्रह्मेति व्यजानात्। आनन्दाद्भेव खिल्वमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभिसंविद्यान्तीति। सैषा भागवी वारुणी विद्या प्रमे व्योमन्प्रतिष्ठिता। य एवं वेद प्रतितिष्ठति। अन्नवाननादो भवति। महान्भवति प्रजया पशुभिर्बद्धवर्चसेन। महान्कीर्त्या। १॥ Anando brahmeti vyajanat, anandaddhyeva khalvimani bhutani jayante, anandena jatani jivanti, anandam prayantyabhisamvisantiti, saisa bhargavi varuni vidya parame vyoman pratisthita, sa ya evam veda pratitsthati, annavanannado bhavati, mahan bhavati prajaya pasubhirbrahmavarcasena, mahan kirtya | 1 | 1 |

He knew that bliss was Brahman, for, from bliss all these beings are produced, by bliss do these beings live. They go to bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true Brahmana – hood. Indeed, he becomes great through fame and renown. [III - VI - I].

Brihadaranyaka Upanishad:

तान् हैतैः श्लोकैः पप्रच्छ— यथा दृक्षो चनस्पतिस्तथैव पुरुषोऽमृषा ॥ तस्य लोमानि पर्णानि, त्वगस्योत्पाटिका बहिः॥१॥ tānhaitaiḥ ślokaiḥ papraccha yathā vrikśo vanaspatis tathaiva puruṣo'mṛiṣā tasya lomāni parṇāni tvagasyotpāṭikā bahiḥ || 1 ||

He asked them through these verses: (1) As a large tree, so indeed is a man. (This is) true. His hair is its leaves, his skin its outer bark. [III - IX - 28.1]

Verse 69:

अस्थूलादेर्निषेध्यस्य गुणसङ्घस्य संहृतिः । तथा व्यासेन सूत्रेऽस्मिन्नुक्ताऽक्षरिधयां त्विति ।।६९।। Similarly Vyasa speaks of all the negative indications of Brahman such as 'not gross' in the 'Aksaradhiyam' Sutra. [Chapter 9 – Verse 69]

Brahma Sutra:

अक्षरिधयां त्ववरोधः सामान्यतद्भावाभ्यामौपसद्वत्तदुक्तम् । ॥ ३३ ॥

Aksharadhiyam tvavarodhah samanyatadbhavabhyamaupasadavattaduktam | | 33 | |

All the (negative) conceptions of the immutable are to be combined, since the process of presentation is similar and the object dealt with is the same. This is just as it is in the case of the Upasad sacrifice, as has been shown by Jaimini. [III - III - 33]

- Aksharam negative description not perishable.
- Brahmana Gargi Yagnavalkya Asthoolam Achayam, 23 negative descriptions.

Mundak Upanishad:

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुःश्रोत्रं तदपाणिपादम् । नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भतयोनिं परिपश्यन्ति धीराः ॥ ६॥ yat tad adresyam agrahyam agotram avarnam acaksuh srotram tad apani padam nityam vibhuma sarvagatam susuksmam ad avyayam yad bhuta yonim pari pasyanti dhirah. || 6 ||

That which is invisible, ungraspable, unoriginated and attribute less, that which has neither eyes not ears nor hands nor legs – that is eternal, full of manifestations, all-pervading, subtlest of the subtle-that imperishable being is what the wise perceive as the source of all creation. [I-I-G]

Mandukya Upanishad:

नान्तःप्रज्ञं न वहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्ममलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपश्रमं शान्तं शिवमद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥ Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

 Combine negative description describing Mithya attributes Neti Neti – Nishedya Gunaha, Samhriti – combine.

Brihadaranyaka Upanishad:

स होवाच, पतद्वै तद्क्षरं गार्गि ब्राह्मणा अभिवद्नित, अस्थूलमनण्वहस्वमदोर्घमलाहितमस्नेहमच्छायमतमोऽचाय्व-नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमचागमनोऽतेजस्क -मप्राणममुखममात्रमनन्तरमबाह्मम्, न तद्क्षाति किंचन, न तद्क्षाति कश्चन ॥ ८॥ Sa hovacaitadvai tadaksaraa gargi brahmana abhivadanty asthulamananv ahrasvamadirgham alohitamasneham acchayamatamo avayvanakasam asangam acaksuskam asrotram avag amano atejaskam apranam amukham amatram anantaram abahyam na tadasnati kim cana na tadasnati kascana etasya va aksarasya prasasane gargi suryacandramasau vidhritau tisthata etasya va aksarasya prasasane gargi | | 8 | |

He said: O Gargi, the knowers of Brahman say, this immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non – luminous, without the vital force or mouth, not a measure and without interior or exterior. It does not eat anything, nor is it eaten by anybody. [III – VIII – 8]

- Not concrete, solid, perceptible to sense organs Lalitha Sahasranamam.
- Nirguna, Nirvadya Niranjana.
- Either 'A or NIR ' for negative attributes.

Prasno Upanishad:

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अथ हैनं सुकेशा भारद्वाजः पप्रच्छ ।
भगवन् हिरण्यनाभः
कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत ।
षोडशकलं भारद्वाज पुरुषं वेत्थ ।
तमहं कुमारम्बुवं नाहमिमं वेद ।
यध्यहमिममवेदिषं कथं ते नावक्ष्यमिति ।
समूलो वा एष परिशुष्यति योऽनृतमभिवदति ।
तस्मान्नार्हम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज ।
तं त्वा पृच्छामि कासौ पुरुष इति ॥ १॥
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Atha hainam sukesaa bhaaradwaajaha papraccha Bragavan, hiranya - naabhah :
Kausalyo rajaputro maam - upetyaitam / prasnam - aprcchata. Shodasakalam, bharadwaaja, purusham, vettha?
Tam - aham kumaaram - abruvam. "Na - aham - imam veda. Yady - aham - imam - avedisham / katham te na avakshaym iti. Sa moolo vaa esha parishushyati / yo - anrtam - abhivadati. Tasmaann - aahaamya - nrtam vaktuam."
Sa tooshneem ratham - aaruhya pravavraaja.
Tam tvua pricchami, kvaasau purusha? iti. | | 1 | |

Then Sukesa, son Bharadvaja questioned him. "O Bhagavan, the prince of Kosala, Hiranyanabha, once came to me and questioned". "O Bharadvaja, do you know the Purusha of 16 parts?" I said to the youth, "I do not know him... if knew him why should I not tell you? He who tells that which is not true is dried up verily root, stem and branch. Therefore, I dare not utter falsehood." having ascended his car he went away in silence. "that I ask you. Where is that Purusa located?". [Chapter 6 – Verse 1]

Nirguna Brahma Upasanam validated.

Verse 70:

निर्गुणब्रह्मतत्त्वस्य विद्यायां गुणसंहतिः । न युज्येतेत्युपालम्भो व्यासं प्रत्येव मां न तु ।।७०।। (Doubt) : combining and thinking of these indications do not fit in with meditation on the attributeless Brahman. (Reply) : then your doubt is directed against Vyasa himself, and not against me alone. [chapter 9 – Verse 70]

Purva Pakshi:

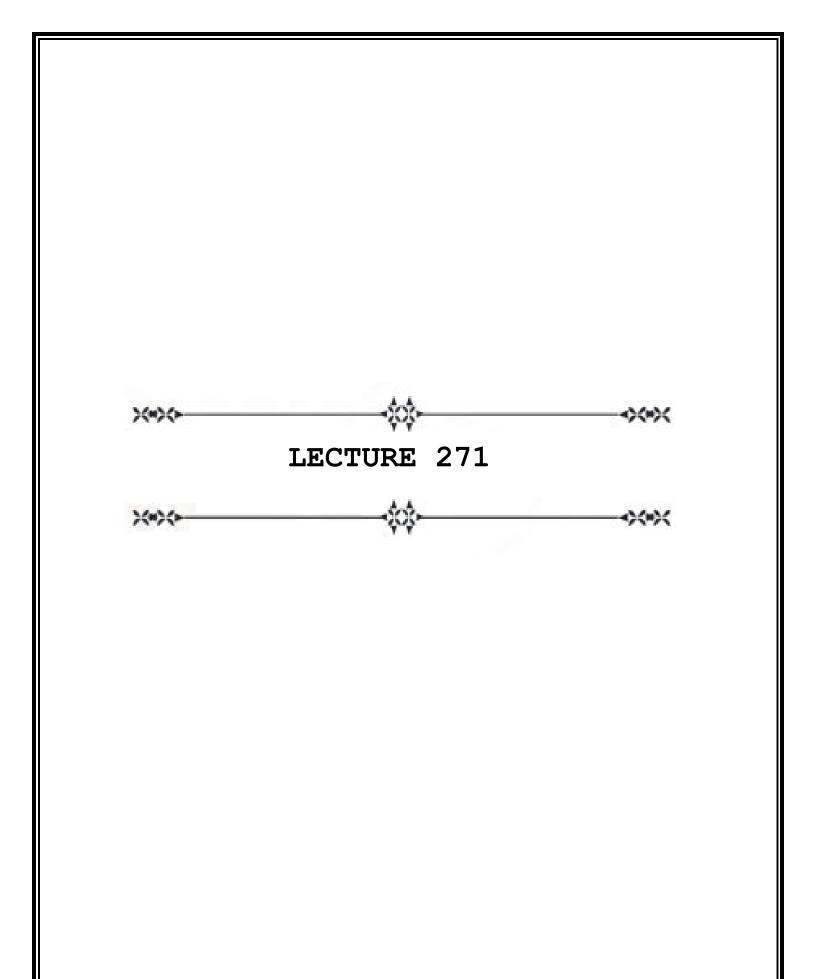
Question:

 Logical falacy in Brahma Sutra: Chapter 3 – 3 Pada – Guna Samhara – gathering of descriptions during Upasana.

- In Saguna Brahma Purva Pakshi: compilation of Gunas, vaild, logical, meaningful.
- Compilation of Gunas during Nirguna Upasana oximoron contradiction like: hot ice cream Nirguna Brahma Upasana has same thought.
- I am that Atma Akhanda, Ekarasa, Ananda Upasana + Jnana Vritti exactly same.
- Why one is Upasana + another Jnanam.

Verse 74 - 122:

- Jnana Vritti Upasana Vritti
- Jnana Upasana Bheda.
- Jnani Upasaka Bheda.



LECTURE 271

Verse 83:

भुञ्जानोऽपि निजारब्धमास्थातिशयतोऽनिशम् । ध्यातुं शक्तो न संदेहो विषयव्यसनी यथा ।।८३।। There is no doubt that while experiencing the results of his fructifying Karma a man, because of his strong impression, is able to meditate without intermission, just as a man attached to worldly objects always thinks of them. [Chapter 9 – Verse 83]

Verse 74 - 122:

- Nirguna Brahma Upasana & Nirguna Brahma Jnanam / Nididhyasanam.
- Vritti common Aham Brahma Asmi mind set different in which thought is entertained.
- Jnana Abasa Upasana Vritti Jnana Rupa Nididhyasana Vritti.
- Mahavakya Helps to set mind set as "Aham Satya Asanga Atma Asmi everything else Mithya, Nama Rupa including Body / Mind complex.
- I am Satyam, not affected by all this. In binary format, mind set Aham Brahma Asmi is a fact whether we entertain thought or not. Can't displace Brahman hood / motherhood.
- If no Mahavakya Vichara, person continues in Δ format.
- I am Jiva going through terrible Prarabda. I am Samsari, fact for a person in Δ format.
- Aham Brahma Asmi imagination to suppress Samsari thought + disturbances.
- Want nice thought + forget worries.

Example:

- Perfume over dirty body: superimposition of Moksha upon me Samsari.
- Only in binary format, see Samsara as Mithya.
- Till it is a fact, entertain thought, I am Nirguna Asmi Nitya Mukta, Nitya Shuddha Asmi. Feel good factor... conditioning method.

Example:

- We do Avahanam of stone Achetanam visualise as chetana Bagawan and talk to him.
- Chetana Bagawan upon Achetana Vigraha.

- Similarly upon Samsari, practice superimposition of Nitya Mukta Brahma.
- Visualise myself greater than what I am. Inside Δ format I am Samsari.
- Practice Upasana till Jnanam clicks for you.

Verse 83:

- When going through tough Prarabdam, suppress it by Upasana. We use liquor / movie / Television to suppress mental thought, perfume to suppress body smell, Aham Brahma Asmi – exercise to forget world of worries.
- Saguna Ishvara Dhyanam to forget worries. Similarly Nirguna Brahma Dhyanam can be used. Like Addiction to thought of person...
- Can get addressed to Aham Brahma Asmi thought.
- Vishaya = Sense object / person.
- 3 verses Vishaya Vyathana Vyakyanam



Good / Bad attachment.

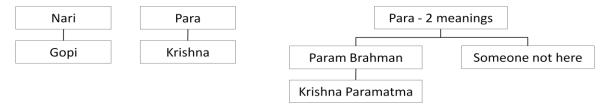
Verse 84:

परव्यसनिनी नारी व्यग्रापि गृहकर्मणि। तदेवास्वादयत्यन्तः परसङ्गरसायनम् ।।८४।। A woman devoted to a paramour, though engaged in household duties, will all the time be dwelling in mind on the pleasure with him. [Chapter 9 – Verse 84]

 Person engaged in kitchen but mind attached to that person in thinking – body performs duty.

Bagawatam:

Gopis involved in duty, mind in local Krishna –



- Joy born out of Krishna Sangha enjoy lord mentally even though body engaged in activity, Rasayana – Ananda thought.
- Thought pattern = Krishna thought becomes part of personality...

- Similarly Aham Brahma Asmi becomes part of personality.
- Aasvadayanti enjoying reveling and externally engaged in activity.

Verse 85:

परसङ्गं स्वादयन्त्या अपि नो गृहकर्म तत् । कुण्ठीभवेदपि त्वेतदापातेनैव वर्तते ।।८५।। While enjoying in mind the pleasure of the company of her lover, her household duties though not much disturbed, are managed indifferently.

[Chapter 9 – Verse 85]

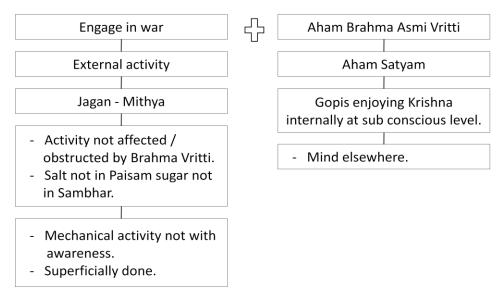
Possible to have:



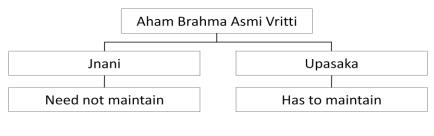
Gita:

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च। मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः॥ ८.७॥ Therefore, at all times, remember me, and fight, with mind and intellect fixed (or absorbed) in me; you shall doubtless come to me alone. [Chapter 8 – Verse 7]

It is result of Krishna Upasana.



 Example shows Upasaka can maintain Aham Brahma Asmi Vritti continuously but he will say Jnani need not maintain Aham Brahma Asmi Vritti.



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Verse 86:

गृहकृत्यव्यसिननी यथा सम्यक्करोति तत् । परव्यसिननी तद्वन्न करोत्येव सर्वथा ।।८६।। The woman with attachment to a paramour cannot fully do the work as a woman attached to her domestic duties does, with enthusiasm. [Chapter 9 – Verse 86]

Jnani	Upasaka
 Conscious and subconscious involved in Griha. Karta does perfect job – totally mindful in Vyavaharika roles. I am there, Satyam all the time, whether class On or Off. I am free, liberation is a fact, no need to think I am liberated. 	 Does job mechanically. Not totally mindful in Vyavaharika role. Samsari comes again.

• Liberation of fact, does not depend on physical, emotional condition - I am Nitya Mukta.

Gita:

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव। त द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्कृति॥ १४.२२॥ Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent.

[Chapter 14 – Verse 22]

- Thoughts change Sattva / Rajas / Tamas Vrittis all emotions Mithya can't challenge my freedom & unconditional freedom is my nature Moksha Svarupa.
- Thoughts, emotions. Can't challenge Moksha. Upto 86 Verse is Upasakas's mind set.
- Verse 87 Verses onwards Jnanis mind set.

Verse 87: Very important:

एवं ध्यानैकनिष्ठोऽपि लेशाल्लौिककमारभेत्। तत्त्विवित्त्वविरोधित्वाल्लौिककं सम्यगाचरेत् ।।८७।। Similarly, a man who practices meditation one – pointedly, indifferently performs his worldly affairs; but a man who has realised the truth fulfils his worldly duties well, as they do not come in conflict with his knowledge. [Chapter 9 – Verse 87]

Upasaka	Jnani
 Wants to retain I am Brahma Asmi. Perfume suppressing Aham Samsari thought. "Jivatma" inside is the problem. Perfume suppresses, when diluted, must add fresh. Otherwise I become Samsaric field. Fears "Laukika" Vyavahara. Laukika Vyavahara pushes away Moksha status. 	 Vyavahara removes Aham Brahma Asmi Vritti. Does limited activities if I forget god, worries & Samsara starts.

Jnani:

- Not worried about worldly Vyavahara Pashyan, Srunvan.
- How can Mithya transactions challenge the fact I am free all the time.
- Movie character can't disturb purity of screen. I am Nitya Mukta screen in which all crying, laughing, Nava Rasamas going in Vyavaharika plane.
- Tattvavitu wise knows, Aham Satyaha Muktaha, fact does not depend on active Sharira Trayam or passive Sharira Trayam.
- Crying, laughing, shouting, remaining in silence, fact not challenged understood, assimilated fact.
- Will be involved in Laukika activities, plays role according to Ashrama.
- Actor plays role of beggar. Fact he is richest.

Jnani:

- Plays role of husband, manager, son Samsari role Mithya.
- Fact = Asamsari status Satyam both are Avirodhi not opposed to each other like light & darkness but exist in same locus – dry sand - & mirage water exist together.
- Mirage water can't disturb dryness of sand.
- similarly, whatever Vyavahara I go through, it does not disturb knowledge.
- I was Atma and will ever be free.

Vedanta:

• 5th capsule – life – entertainment Drama, Mithya – Avirodatvat no contradiction.

Vyavahara	Paramartika
Katrutvam	Akartrutvam

Both can co – exist.

Jnani	Karma
- Can do Jnana Karma Samuchaya because Karma is Abhasa.	- We negate only Jnana Karma Samuchaya, not Abasa Samuchaya.

- Jnani and Karma can co exist because Karma is Mithya therefore no contradiction – Avirodatvat.
- Verse 87 97 Upasasaka + Jnani glory. Contrasts Jnani who doesnot entertain Aham Brahma Asmi Vritti, engaged in World Vyavaharika but yet Mukta.

Verse 88: For Jnani:

मायामयः प्रपञ्चोऽयमात्मा चैतन्यरूपधृक् । इति बोधे विरोधः को लौकिकव्यवहारिणः ।।८८।। This world is illusory, Maya and the self is by nature pure consciousness. How can such knowledge be opposed to his worldly activities ? [Chapter 9 – Verse 88]

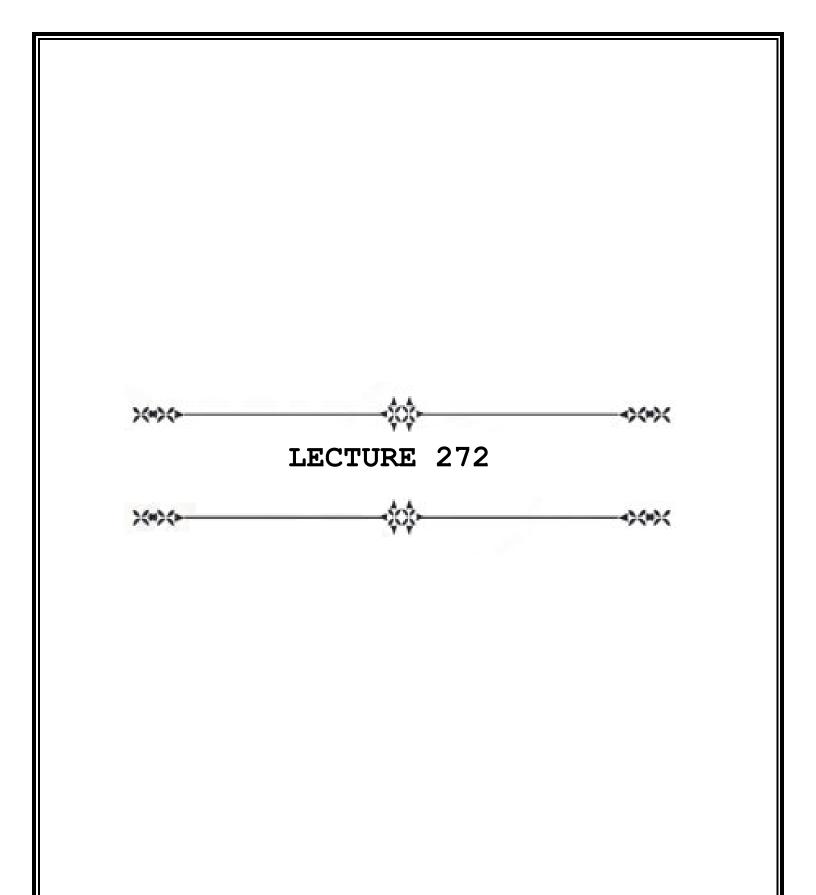
- Atma Jnanam a fact does not depend on entertaining a Vritti or imagination.
- What is a fact? Jnani is intensely aware that. Entire universe + events = Nama Rupa.
- Dance caused by Maya fiction.
- No reality only Nama Rupa disturbance.
- Prapancha includes possession, family, profession, Body / Mind. As Nama Rupa - Mithya.
- Who am I?
- Not husband grandparent Aham Asanga Atma Asmi.
- Chaitanya Rupa Drk Consciousness.
- I am neither Achetana Shariram, Achetana Antahkaranam or Achetana Prapancha which is binary vision, a fact for Jnani not imagination.
- Like watching serial and shedding tears I know I am Ananda Svarupa deliberately watch it.
- Mithya serial, producing Mithya emotion. Family events, part of Drama deliberately enter into.
- No contradiction in claiming Mukta Atma while continuing Karta, Bokta role.
- Mithyatva Nischaya Crucial.
- Tragedy / comedy when it is movie, fiction.
- For Jnani life is Mithya, fiction.

Verse 89:

अपेक्षते व्यवहृतिर्न प्रपञ्चस्य वस्तुताम् । नाप्यात्मजाङ्यं किं त्वेषा साधनान्येव काङ्क्षति ।।८९।। To perform activities, the world need not be thought real nor self as insentient matter. To do so the right means only are necessary. [Chapter 9 – Verse 89]

Question:

- Suppose Jnani sees all roles as Mithya. Can be continue. Vyavahara as before? Perfectly possible.
- We purchase ticket to watch movie knowing it is Mithya. Go through emotions also. Enjoy Nava Rasas.
- Like movie, Jnani plays a role.



LECTURE 272

Verse 89:

Upasaka	Jnani
 Aham Brahma Asmi not a fact. To generate, maintain & repeating thought difficult. Shastra Vidhi, Chodana. Makes all situations conducive. 	- Aham Brahma Asmi a fact.

Gita: Chapter 6:

- Fragile mind, fluid, fickle, fleeting, Pramathi, Balavat, Dridam.
- Wants to accomplish it like protected flame from Breeze. Maintains thought pattern like Rangoli on water.
- Water should not move.
- Putting Kolam difficult, maintaining more difficult. If he breathes hard gets disturbed.
- Anything threatening, non conducive situation has to be avoided.
- Life flame should not be brought out. Because it is put out. He should not do anything which threatens status.
- Every Laukika Vyavahara is threat to maintenance of Aham Braham Asmi Vritti for Upasaka. Come out only for eating. Sit in a cave.
- Any contact with external world, shakes Brahman Rangoli status.

Upasakas's aim:

- To generate, maintain, thought to produce conducive situation and avoid threatening situation.
- This is the lot of Upasaka.

Jnani:

- Once he has understood Mahavakya + Vritti generated destroying ignorance for good, thereafter Aham Brahma Asmi is a fact. Thereafter he has fuctual knowledge.
- Fact does not require any protection and knowledge of fact can't be threatened by any event, transaction in the world.

Important principle:

- Fact & knowledge of fact can't be threatened by objects, events, transactions.
- Perceiving sunrise never threatens knowledge of fact, sun never rise.
- It is earth moving away from sun east to west. Creates illusion of sunrise.
- Non sunrise is a fact. Knowledge can never be threatened by experience of sunrise or Vyavahara during sunrise. Sandhya Vandhanam in Surya Udaya Kale.
- Jnani invokes knowledge whenever he wants. Like phone number / name / invoked.
- Fact : need not be protected / maintained / generated.
- Sparshan, Jigran, Ashnan.
- No Vyavahara threat for knowledge.

Important:

- Jnani has knowledge of fact, world is Mithya.
- Ayam Prapancha, possessions, family, profession, Body / Mind Pancha Anatma – Mithya.
- I Atma Satyam 2 fold knowledge.
- Why any worldly Vyavahara doesn't threaten knowledge?

Verse 89:

- Worldly transactions do not require reality of the world if so, Jnani can't do Vyavahara at all.
- Jnani knows world is Mithya but continues Vyavahara.
- Mithyatva Jnanam & Mithyatva Vyavahara co exists.
- Jnanam does not threaten Vyavahara and Vyavahara does not threaten Jnanam, have peaceful co – existence.

Upasaka:

- Aham Brahma Asmi Vritti & Vyavahara can't coexist Vyavahara threatens
 Vritti. Upasaka has to withdraw from Vyavahara.
- One who is afraid of Vyavahara loudly proclaims he is Ajnani.

- Reality can coexist with Jnanam.
- Visesha Deha Abimani not required for Vyavahara.

Dehatma Abimana

Samanya Abhimana / Adhyasa

- Ishvara Srishti.
- Prarabda caused.
- Common to Jnani + Ajnani.
- Both have biological pains, pin pricks, hungry, thirsty.
- Required to differentiate himself from others body.
- Enough for Vyavahara.
- Can coexist with knowledge of fact Aham Brahma Asmi.
- Not cause of Samsara.
- Ishvara Srishti continues till Prarabda.
- 2 Question :
 Sadashiva Brahmendra left hand cut
 Survives.
- Ramana open surgery both illusion.
- Worldly Karakas required for Vyavahara subject, object, location – accessories = Sadhanani.

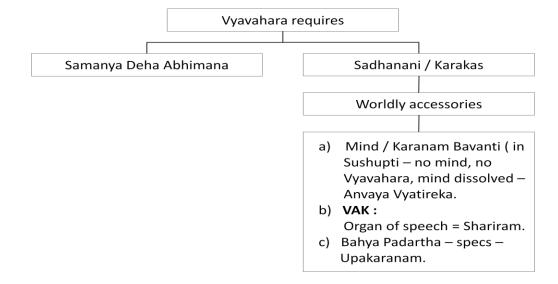
Visesha Abhimana / Adhyasa

- Jeeva Srishti.
- Caused by self ignorance.
- Cause of Samsara.
- Jnani doesn't have Visesha Abhasa, which is not required for Vyavahara.
- Cognitive conclusion, intellectual conclusion misconception.
- Jnani has removed that.

Verse 90:

मनोवाक्कायतद्बाह्यपदार्थाः साधनानि तान् । तत्त्ववित्रोपमृद्नाति व्यवहारोऽस्य नो कुतः ।।९०।। These means are the mind, the speech, body and external objects. They do not disappear on enlightenment. So why can't he engage himself in worldly affairs? [Chapter 9 – Verse 90]

Jnani:



- Jnani does not destroy Karanams / instruments accessories through Jnanam.
- What has Jnani done with all of them?
- Silently removed reality attributed to them. Silent affair, need not touch object.
- Without doing physical activity, removes Satyatvam.
- Which he has falsely attributed Plucked away.
- Other features continue:
 - Experiencability (Pratiti).
 - Law & order Prarabda & consequences.
 - Utility → food hunger, thirst water, crocin fever.
- Prayojanam Artha Kriya Karitvan (idiom).
- Worldly function.
- Does not remove experiences, orderliness, utility.
- What he does?
- Satyatvam attached is silently plucked away. Transaction does not require Satyatvam (dream).
- Eating food doesn't require Satyatva Buddhi in Vyavahara.
- Varna + Ashrama duties continue, does not threaten knowledge.
- If afraid of transactions, then not Jnani, Upasaka.
- For Jnani Laukika Vyavahara can happily take place with Jnanam.
- Does not hide in a cave like Upasakas.

Verse 91:

उपमृद्नाति चितं चेद्ध्याताऽसौ न तु तत्त्ववित् । न बुद्धिमर्दयन्दृष्टो घटतत्त्वस्य वेदिता ।।९१।। If he controls and concentrates his mind, he is a meditator and not a knower of truth. To know a pot the mind need not be controlled. [Chapter 9 – Verse 91]

Jnana:

Satyatva Buddhi in Brahman.

- Mithyatva Bavana in Body Mind World
- Hence can do Vyavahara.

Purva Pakshi:

- Shouldn't Jnani Maintain & protect Aham Brahma Asmi Vritti in the Mithya mind.
- Restrain mind to protect knowledge, withdraw from Vyavahara to protect / maintain Moksha.
- May not have to destroy mind but protect mind?

Vidya:

- If person withdrawing mind preserving Aham Brahma Asmi then he is Upasaka not Jnani.

Gita:

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः। संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्॥ ६.१३॥ Let him firmly hold his body, head and neck erect and still, gazing at the tip of his nose, without looking around.

[Chapter 9 – Verse 13]

• Samam kaya shiva greevam... Jnana Vittu, Variyan, Varishtaan.

Important law of Jnanam:

 Jnanam need not be protected by a thought. If he has to protect the knowledge – what will be tragedy, he will have to maintain all knowledge of A = apple, B = boy.. Vrittis all the time – 10 Terrabytes of Vrittis / knowledge.

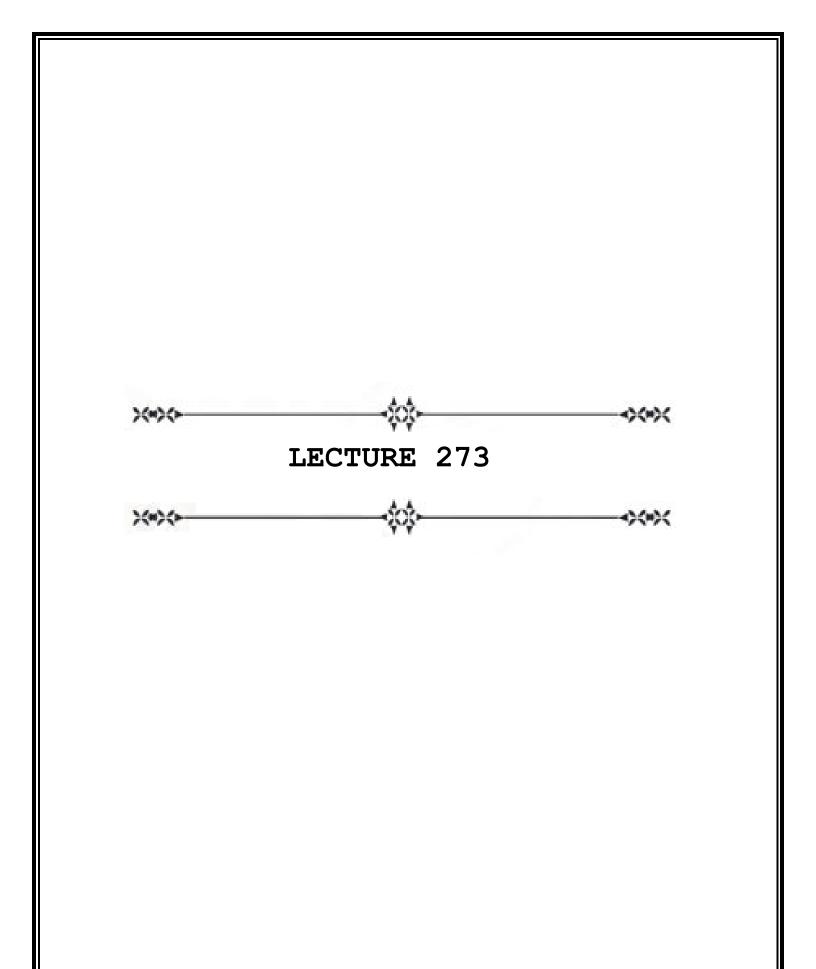
Ghata Jnani:

- Does not maintain Ghata Jnana by preserving Ghata Vritti all the time.
- Similarly Jnani does not preserve knowledge by withdrawal. Same law for Brahma Jnanam also.

Verse 91:

- Ghata Jnana + doesn't require meditation for maintenance.
- Brahma Jnanam is superior once revealed it is for good.

- Kai Mudikam Nyaya Sakrut Pratyaya Matrena Gataha Basate.
- By one Jnana Vritti, pot revealed to him and pot knowledge arises in him.
 Pot ignorance gone for good. No question of pot ignorance coming back again.
- No meditation required for sustenance, pot corrected. Sensory perception (Vritti Vyapti) required.
- Ghata requires Chidabasa to remove covering of pot.
- Atma superior to Ghata Jnanam ever evident no covering ever!
- No question of meditation / withdrawal.
- Jnani ready to do any Vyavahara. Upasaka has to maintain, over careful. This is difference between Jnani & Upasaka.

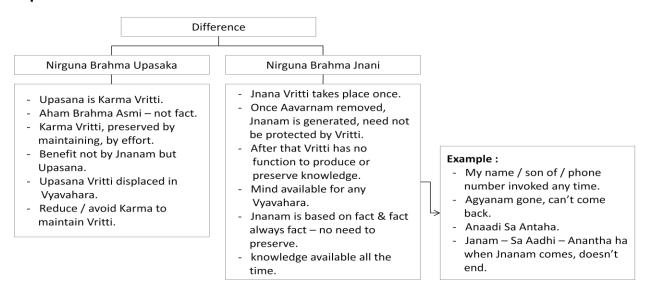


LECTURE 273

Verse 92:

सकृत्प्रत्ययमात्रेण घटश्चेद्भासते सदा । स्वप्रकाशोऽयमात्मा किं घटवच्च न भासते ।।९२।। (Doubt): a pot once known by a modification of intellect, Vritti, remains so always. (Reply) : is not the selfillumined self also ever manifest? [Chapter 9 – Verse 92]

Topic:



Jnani:

- Events, pleasures, pains at Mithya mind level not a threat, challenge for Jnani.
- I am ever Mukta Atma, events happening at Anatma level, Mithya, mental level. I am Nitya Mukta Atma – Paramartika level. Can't challenge I am Nitya Mukta Atma.

Gita:

श्रीमगवानुवाच प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव। त द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति॥ १४.२२॥ The blessed lord said : light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

- Let mind go through Satwa / Rajas / Tamas, Karyam effect.
- Mithya mind has Mithya Vritti can't challenge my knowledge I am ever free, Mukta Atma, Satya Sakshi. worldly knowledge requires one time Vritti alone – Sakrut Vritti Matrena Ghata Jnanam rises, remains permanently without preservation by Anuvritti (repetition) or new Vritti.
- In case of Sva Prakasha Ayam Atma no need at all for Anuvritti.

- Pot sometimes in front of me & sometimes not.
- Atma all the time with me can't loose sight of.
- Akshe Parthe Kim Nyaya will be certainly evident.
- Anatma Jnanam may be lost by memory over time.
- Anatma Jnanam lost laws of chemistry studied lost in time memory loss. Atma is ever there with me and about myself – can never forget. My name, phone number, son of.
- Can never be forgotten (all relative self) nature of absolute self by Kai Mudikam Nyaya – will it not be evident?

Verse 93:

स्वप्रकाशतया किं ते तद्बुद्धिस्तत्त्ववेदनम् । बुद्धिश्च क्षणनाश्येति चोद्यं तुल्यं घटादिषु ।।९३।। (Doubt): does the self – luminous property of the self give you the knowledge of Brahman? The Vrtti with Brahman as the object is the cognition of truth, but the Vritti perishes in a moment. (Reply): this objection also applies to the cognition of a pot. [Chapter 9 – Verse 93]

Purva Pakshi:

- Jnani has to preserve Aham Brahma Asmi Vritti to preserve knowledge.
- Knowledge preservation requires thought preservation is argument of Purva Pakshi.

Vidya:

- Knowledge generation requires thought generation, not knowledge preservation. 3 points agreed by Purva Pakshi & Siddantin.
- Knowledge generation requires thought generation.
- Ghata Jnanam takes place only when Vritti takes place. Jnana Uttpatti requires Vritti Uttpatti.

Purva Pakshi:

Jnana Anuvritti (continuation) requires thought Anuvritti.

Vedantin:

- "no" Svaprakasha Taya Kim Prayojanam.
- Atma is Svaprakasha self effulgent self evident.

Purva Pakshi:

- Atma self effulgent, doesn't destroy Samsara. If it can destroy Samsara, all will be Jnani self effulgence of Atma no use to destroy Samsara.
- What is the benefit of self effulgent of Atma for anyone?
- Self knowledge alone required which destroys ignorance and Samsara.
- Self knowledge different from self effulgence.

Self effulgence	Self knowledge
- Exists for all. - Natural to Atma.	Only for Jnani.Thought / Vritti from GuruUpadesa generated in mind.

- If self effulgence = self knowledge = then Guru and Shastra redundant.
- What is self knowledge?
- Thought generated in mind by teaching of Guru.
- Purva Pakshi Agrees with this.
- What is use of self effulgence of Atma which doesn't give liberation?
- Self knowledge required.



- Vritti belongs to mind. Self effulgence belongs to Atma.
- Self knowledge = Akhandakara Brahmakara Vritti is alone called knowledge or truth – "Tatvat Jnanam".
- b)Thought generated by Mahavakya Vichara Janya Akhandakara Vritti.



2nd statement by Purva Pakshi – we agree

- Buddhi Shcha Shana Nashah.
- Any thought Aham Brahma Asmi Ghata thought destroyed in a minute.
- Subject to disappearance in a moment.

- c) No thought remains permanently it disappears immediately, fleeting.
 - 3 statements we agree.
 - From a, b, c he makes a corollary. Since knowledge is generated by thought, preservation of knowledge must be due to preservation of thought.

Presumption:

- Guru generates thought.
- Student generates = Aham Brahma Asmi thought. Just as a Upasaka repeats Vritti, permanently, Jnani must repeat thought.

Gita:

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च। मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः॥ ८.७॥

Therefore, at all times, remember me and fight with mind and intellect fixed (or absorbed) in me; you shall doubtless come to me alone. [Chapter 8 – Verse 7]

- Krishna, Rama Vritti Upasaka must preserve.
- Jnani must preserve Brahma Vritti.

Vidya:

- If preservation of knowledge requires preservation of thought, are you preserving Ghata Vritti to preserve the preserve the Ghata knowledge?
- Vanarodhanam are you preserving pot knowledge by pot thought?
- You have pot knowledge without pot Vrittis in mind.

Important law:

- Karma requires perpetuation. To preserve Jnanam does not require perpetuation of thought to preserve.
- Will raise similar question w.r.t pot knowledge.

Verse 94:

घटादौ निश्चते बुद्धिर्नश्यत्येव यदा घटः । इष्टो नेतुं तदा शक्य इति चेत्सममात्मिन ।।९४।। (Doubt) : once an intellectual conviction of the pot's existence is established, the cognition (Vritti) of the pot perishes. Afterwards it can be recognised at the will of the cogniser. (Reply) : the same applies to the cognition of the self. [Chapter 9 – Verse 94]

Technical:

Saguna Brahman / struggling to remember god.

- Nirguna Upasakas struggling to remember god.
- Jnani has to struggle to remember knowledge available when you want.

Purva Pakshi:

- W.r.t pot pot seen.
- Ignorance gone once thought came.
- Pot thought will disappear.
- Knowledge remains / stays.
- Heard cricket score, ignorance gone India won, knowledge stays after class. Thought goes away. Knowledge continues without thought. Able to retrieve when you want.
- Retrieve from Antahkaranam.
- Knowledge not preserved in form of thought, but gained and retrieved in form of thought. Simply is there when ever you want.

Vidya:

- Same true for Brahma Jnanam.
- Mind available for Vyavahara knowledge. Retrieve whenever he wants.

Verse 95:

निश्चित्य सकृदात्मानं यदापेक्षा तदैव तम् । वक्तुं मन्तुं तथा ध्यातुं शक्नोत्येव हि तत्त्ववित् ।।९५।। Once the nature of the self has been conclusively determined, the knower can speak of it, think of it or meditate on it at will. [Chapter 9 – Verse 94]

- Body, mind available for worldly Vyavahara. Does not threaten knowledge.
- Jnani in binary format in all experiences of life brings back knowledge when he wants to share. Retrieves through mind.
- Once Atma clearly known, am I in binary format? Is it fact for me?
- Δ format Mithya for Jnani. Events do not affect him in any manner. When knowledge required, it is invoked.
- Like ATM machine to get cash.
- Don't carry money / thought.
- Fact about myself.

Knowledge:

- I am ever Mukta meditation for enjoyment.
- Like thinking of slim person once upon a time not fat recall I am
 Muktaha is fact. Once in a while choose to dwell in meditation and enjoy.
- No rule, he should meditate or not.

Gita:

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मबा न सज्जते ॥३-२८॥ But he, who knows the truth, O mighty – armed, about the divisions of the qualities and (their) functions, and he, who knows that 'Gunas as senses' move amidst 'Gunas as objects', is not attached. [Chapter 3 – Verse 28]

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्। कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥ ५.२३॥ He who is able, while still here (in this world) to withstand, before the liberation from the body (death), the impulse born out of desire and anger, he is a yogin, he is happy man. [Chapter 5-23]

Verse 96:

उपासक इव ध्यायँल्लोकिकं विस्मरेद्यदि । विस्मरत्येव सा ध्यानाद्विस्मृतिर्न तु वेदनात् ।।९६।। (Doubt) : the knower too, like a meditator, forgets worldly affairs in his contemplation. (Reply) : let him forget. This forgetfulness is due to his meditation and not because of his knowledge of the self. [Chapter 9- Verse 96]

Purva Pakshi:

Upasaka	Jnani
- Thinks Aham Brahma Asmi all the time.	Doesn't think.Chooses to think.

- If both doing Dhyanam, both can't do Laukika Vyavahara.
- Jnani recollects Aham Brahma Asmi isn't his Jnanam opposed to Vyavahara because he is not able to do Vyavahara engaged in Vritti – Anuvritti.

Purva Pakshi:

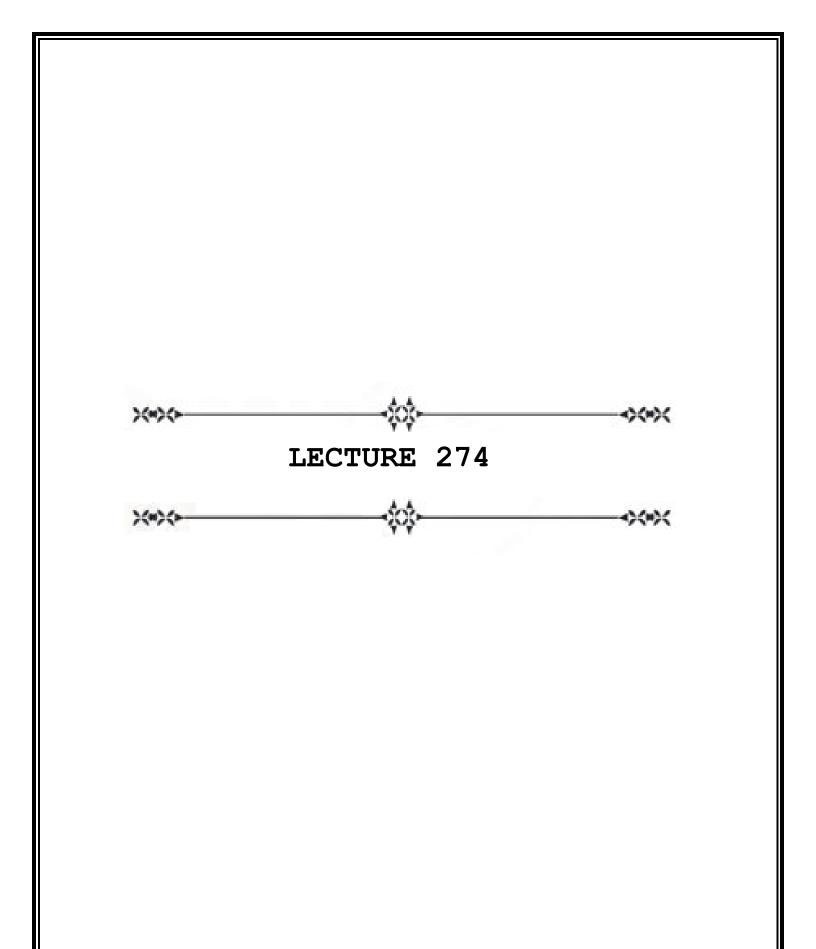
Jnanam opposed to Vyavahara in case of meditating Jnani.

Vedantin:

Jnanam not oppose to Vyavahara.

Purva Pakshi:

- Special case meditating Jnani.
- He is opposed to Vyavahara.
- Vismara ignores worldly transaction like meditating Upasaka. Therefore Jnanams opposed to Vyavahara. How you say Jnanam not opposed to Vyavahara.



LECTURE 274

Verse 96:

What is status of Aham Brahma Asmi Vritti in mind of Upasaka and Jnani.

Vidya:

a) Nirguna Brahma Upasaka status:

- Jnana Vritti does not take it as a fact now.
- He has not come to binary format remaining in Δ format, practices Aham Brahma Asmi as a Sadhaka, seeking Moksha in future. If fact for me, without looking at myself as a Sadhaka, will not look for Moksha as future event. I am ever Nitya Mukta Asmi.
- Preservation of Upasaka = preservation of Vritti all the time.
- Upasana is Karma, Vyavahara, obstacle to Aham Brahma Asmi Vritti.

Aim:

 Reduces Vyavahara and Upasana. Thinks Lokavyavahara Karma can't coexist with Aham Brahma Asmi Vritti.

b) Jnani status:

- Aham Brahma Asmi Vritti arose as a result of proper Mahavakya Vichara that became knowledge. Fact, in binary format. Jnanam continues without Vritti.
- Jnani has choice of mental activity. Upasaka has no choice of mental activity.
- Jnani can choose "Aham Brahma Asmi Vritti" for Nididhyasanam or Laukika Vyavahara.

Gita:

कर्मणैव हि संसिद्धिमास्थिता जनकादयः । लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥३-२०॥ Janaka and others attained perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

Knows fact:

Body / Mind involved, no obstacle to Jnanam – Aham Brahma Asmi.

Verse 96:

- Meditating Jnani compared to Upasaka for discussion. For both Laukika Vyavahara can't co exist.
- In case of meditator Jnani Jnanam + Vyavahara opposed to each other.
- Mutually opposed at least in case of meditating Jnani.
- Hence Dhyani Jnani will ignore Vyavahara.
- Purva Pakshi says Jnanam + Vyavahara opposed.

Vidya:

- If meditator Jnani ignores Vyavahara let him ignore.
- That ignoring of activity is Dhyanat caused by meditation which is opposed to worldly transaction not caused by Jnanam.
- Jnanam + Vyavahara not opposed. Meditation + Vyavahara opposed.

Example:

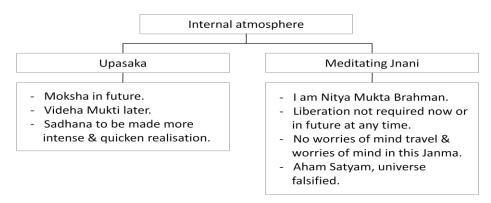
- Watch sunrise + do Sandya Vandana based on sunrise.
- Watching sunrise doesn't threaten Jnanam, sun never rises.
- Worldly Vyavahara is Abhasa knowledge.
- Karma named Abhasa Jnanam and Karma Abhasa Samuchaya exists.
- Jnana Karma Samuchaya negated by Vidya.
- Jnana Karma Abhasa Samuchaya no problem.
- Loka Sangraha... Karma Abhasa Karoti it does not disturb Jnanam.

Verse 97:

ध्यानं त्वैच्छिकमेतस्य वेदनान्मुक्तिसिद्धितः । ज्ञानादेव तु कैवल्यमिति शास्त्रेषु डिण्डिमः ।।९७।। Meditation is left to his will, for his release has been achieved through knowledge. From knowledge alone come release. This the scriptures announce with drum – beats. [Chapter 9 – Verse 97]

2 Meditating:

- Jnani + Nirguna Brahma Upasaka.
- Gita chapter 6 conditions followed.
- Big internal difference between two.



• Why bother whether Sukshma travels or not. Shastram gives promise, condition of Mithya mind not a disturbance to me.

Jnanis meditation:

- Enjoying Nitya Mukta status not Sadhana for Moksha. Whether he continues meditation or not.
- Jnani does not require meditation for Moksha.

Upasaka	Jnani
- Meditation compulsory. - Sadhaka in Δ format.	 Meditation – optional. In vacation, not too much meditation. in binary format, not Sadhaka. Claimed liberation by Mahavakya Vichara.

- Not attained liberation.
- Samanadhi Karanya Sambandha.
- Viseshana Viseshya Bava Sambandha.
- Lakshya Lakshana Bava Sambandha.

Naishkarmya Siddhi + 7th Chapter Panchadasi

- He may loose Moksha not a fear because Moksha claimed as Svarupa.
 Svarupam defined as something which can't be lost.
- Fire cannot loose Svarupam of heat. I can't loose Svarupam of Moksha.
 Not conditional Moksha.
- By Sheer knowledge claimed Moksha as a fact.
- Meditation enjoying nature, no more Sadhaka.
- What is proof = Shastra declared Dindima loud proclamation.

- "Jnanat Eva Kaivalyam" very popular quotation don't know where it appears.
- Understanding not mysterious event. Normal process of calming.
- I am consciousness, not part / product, cognitive, event.
- No connection between Vedanta and mysterious experience.

Svetasvatara Upanishad:

वेदाहमेतं पुरुषं महान्त मादित्यवर्णे तमसः परस्तात् । तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

Vedaham etam purusam mahantam adityavarnam tamasah parastat |
Tam eva viditvati mrtyum eti nanyah pantha vidyate yanaya | | 8 | |

I have realized this great being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

एको हंस: भ्रुवनस्यास्य मध्ये स एवाग्नि: सिछ्छे संनिविष्ट: । तमेव विदित्वा अतिमृत्युमेति नान्य: पन्या विद्यतेऽयनाय ॥ १५ ॥ Eko hamso bhuvanasyasya madhye sa evagnih salile samnivistah Tam eva viditvati mrtyum eti nanyah pantha vidyate yanaya | | 15 | |

The one destroyer of ignorance in the midst of this universe, he alone is the fire which is stationed in water. Realising him alone one overcomes death. There is no other path for emancipation. [Chapter 6 – Verse 15]

Verse 98:

तत्त्विविद्यदि न ध्यायेत्प्रवर्तेत तदा बिहः । प्रवर्ततां सुखेनायं को बाधोऽस्य प्रवर्तने ।।९८।। (Doubt): If a knower does not meditate, he would be drawn to external affairs. (Reply): let him happily engage himself in them. What is the objection for a knower to be so engaged? [Chapter 9 – Verse 98]

- Jnani No Sadhana required accomplished goal no meditation required.
- meditation not Sadhana when Jnani performs Pancha Maha Yagya its not Karma Yoga – called Loka Sangraha – Abhasa.
- Mediation = Karma Abhasa.
- No Karma Yoga / Upasana Yoga / Japa / Tapaha / Sravanam / Mananam / Nididhyasanam – once addicted, want to do.

Purva Pakshi: Question:

- Without spiritual Sadhana, Jnani involved in Vyavahara dangerous?
- Sense organs turned outwards.

Katho Upanishad:

पराश्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्घश्यति नान्तरात्मन् । कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्विमच्छन् ॥१॥ Paranci khani vyatrnat svayambhus tasmat paran pasyati nantaratman Kas cid dhirah pratyag - atmanam aiksad avrtta - caksur amrtat - vam ichhan || 1 ||

The self – existent (Brahma) created the senses with outgoing tendencies; therefore, man beholds the external universe and not the internal self (Atman). But only some wise man desirous of immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II-IV-1]

- Withdraw, port reduction mentioned during teaching not after Vichara / Jnanam / discovery.
- Worldly Vyavahara obstacles isn't it threat to Moksha?
- If Jnani doesn't meditate or does other spiritual Sadhanas may get involved in worldly activity of school, Ashrama, orphanage.
- Aren't these threat to knowledge preservation and Moksha.

Vidya:

- Let Jnani get involved in Vyavahara, port reduction as Sadhana. He does not value them. They are obstacles before Jnanam. Not after Jnanam.
 Patient sick + in convalescence – all Pathyam – don't eat in wedding / go out to mountains.
- · With immunity, all restrictions taken off.
- Greatest immunity Jnanam.
- No harm in Karma Khanda activities.



 Who decides whether one is Jnani or Sadhaka? One who raises question decides & answers – I don't know other minds. If Sadhaka, Δ format, port reduction, important.

Verse 99:

अतिप्रसङ्ग इति चेत्प्रसङ्गं तावदीरय । प्रसङ्गो विधिशास्त्रं चेन्न तत्तत्त्वविदं प्रति ।।९९।। (Doubt) : this sort of reasoning is wrong, for there the scriptures will be violated. (Reply) : if so, what is right reasoning please? (Doubt) : right reasoning is to follow the injunctions and prohibitions of the scriptures. (Reply): but they do not apply to the enlightened. [Chapter 9 – Verse 99]

Will there be Atiprasanga Dosha?

- Chance of violation of limits if free, to do anything?
- Propriety / limit = Maryada.
- Does not require Sadhana also.

Vidya:

What is limit? & violation?

Example:

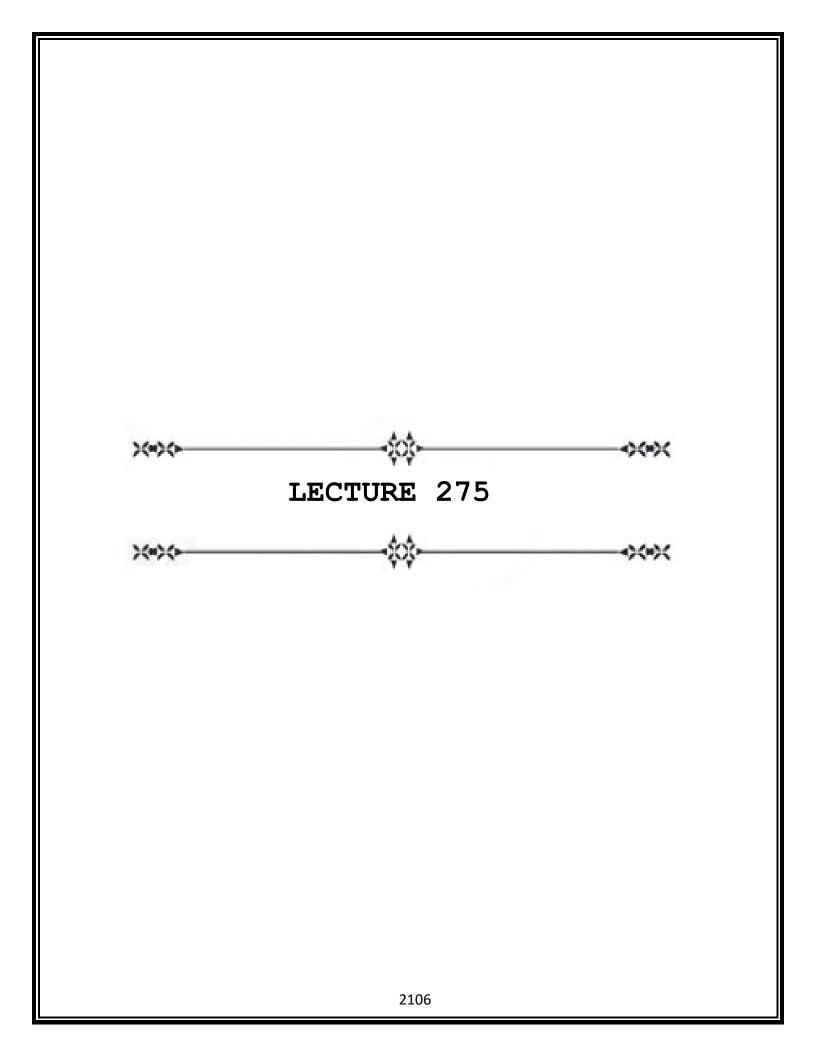
- Don't delay without time limit no use 7 A.M / 7 P.M ?
- What is Prasangam limit Irya IR to utter / to tell.

Purva Pakshi:

- Prasanga = Vedic Vidhi, Nisheda do's + don'ts Karyam, Akaryam.
- Ati Prasanga life style not keeping with Vedic rules.

Shastra:

- Veda Vidhi, Nisheda not applicable for Jnani.
- But he doesn't live Yatheshta Chara, licentious life style.



LECTURE 275

Introduction:

Verse 74 – 121:

- Nirguna Brahma Upasana + Nirguna Brahma Jnani Bheda.
- Both entertain Aham Brahma Asmi Vritti.

Upasaka	Jnani
- Moksha future event.	Moksha now.Nitya Mukta.Aham Brahma Asmi fact.

- Jnana Khanda as valid as Karma Khanda.
- Jnani assumes Ishvara as a fact. Not available around for experience but valid as Vedas are source of knowledge.
- Accepts Ishvara as a fact blessing him the time.
- Karma Khanda & Jnana Khanda both valid source of knowledge proved by Shad Lingam.
- Upanishad reveals Brahman as me without any conditions in Mahavakya.
- I can say I am Brahman irrespective the state of Sthula / Sukshma / Karana Shariram. I am Atma, eternal principle. For Jnani, Shastra reveals fact clearly. Rejecting Mahavakya, Shastra is difficult. Apaurusheya Pramanam.
- My Brahmatvam status a fact.
- My Jivatvam status is a misconception, it is displaced.
- My Sadhakatvam status, looking for Moksha as event in future gone.
 Moksha not Sadhyam.
- Moksha is Siddham, ever a fact Aham Brahma Asmi fact. Mind looking for something but enjoying claim – that I am Nitya Mukta is the uniqueness of Aham Brahma Asmi Jnana Vritti.

Upasaka:

- Has Drishta / Adrishta Pratibandhas (obstacles)
- Aham Brahma Asmi, not fact for himself. It is a information, proposal suggested by Vedanta not willing to accept.

- Aham Brahatva Bavana does not come, Jivatra Bavana not displaced.
 Sadhakatva Bhavana intact. Moksha distant dream. Practices Sadhana to
 Hasten Moksha journey Upasana another Sadhana, do often as possible, repetition of Aham Brahma Asmi as Sadhana.
- For Jnani = Aham Brahma Asmi, never Sadhana.
- He is not Sadhaka.
- Aham Brahma Asmi, a fact.
- Meditation is option.
- Life in Nididhyasanam.

तिच्चन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् । एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ।।१०६।। 'the practice of meditation on Brahman, the wise consider, means reflection on it, talking about it, mutually producing logical arguments about it – thus to be fully occupied with it alone.' [Chapter 7 – Verse 106]

Verse 97:

Jnani doesn't require meditation.

Verse 98:

Purva Pakshi – question :

- If no Sadhana, like Vedantic meditation, he will get into Vyavahara, reduced port becomes increased port.
- Port dangerous, obstacle to Vichara when entering into Sravanam / Mananam / Nididhyasanam.
- When Vichara has generated Jnanam, after generation of Jnanam, port not obstacle.

Ashtavakra Gita:

- Janaka Challenges Ashtavakra I am not Samsari.
- Challenger, Ashtavakra port, Vyavahara not obstacle.

Gita:

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्शृण्वन्स्पृश्नञ्जिप्रन्नश्ननगच्छन्स्वपञ्श्वसन्॥ ५.८॥ I do nothing at all, thus would the harmonised knower of truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णज्ञुन्मिषन्निमिषन्नपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥ ५.९॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः। यज्ञायाचरतः कर्म समग्रं प्रविलीयते॥ ४.२३॥

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved.

[Chapter 4 – Verse 23]

- Let him be involved in Yagyas..
- They don't generate Punya Papam.

Verse 98:

• Let person remain in worldly activity. If he has Vasana, let him do.

Gita:

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानि । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३-३३॥ Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

- Jnanis lifestyle not governed by Raaga Dvesha but Svabava / Vasana.
- Pravirtitam let him do it.
- It can't touch him does not act for Poornatvam but does it with Poornatvam.

Verse 99 - Purva Pakshi Question:

- When Jnani in Vyavahara, because of Prarabda, there may be violation of propriety.
- Vasana + Svabava leads to unethical activity.
- Ati Prasangaha iti chet

 \downarrow

propriety / Vedic rules.

Transgression.

Trespassing.

Vidya: Question:

- Prasangam tanic iraya.
- Define Prasanga. Tavatu firstly.

Purva Pakshi:

- Prasanga is Vidhi Shastram vedic rules Satyam Vada, Dharman Chara, Taittriya Upanishad 1st Chapter – Siksha Valli.
- Karma Khanda = Vidhi, Nisheda.

Gita:

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः। न स सिद्धिमवाप्नोति न सुखं न परां गतिम्॥ १६.२३॥ He who, having cast aside the ordinance of the scriptures, acts under the impulse of desire, attains neither perfection, nor happiness, nor the supreme goal. [Chapter 16 – Verse 23]

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ। ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि॥ १६.२४॥ Therefore, let the scriptures be your authority, in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the scripture, you should act here (in this world). [Chapter 16 – Verse 24]

- Get Deivi Sampat.
- Drop Asuri Sampat.
- For one for whom Aham Brahman is fact, Vidi Shastram non relevant.
- Karma Khanda Sadhana for 4 Purushartha.
- Vidhi for chitta Suddhi.
- For one who has claimed Nitya Mukta Atma, Dharma, Artha, Kama, Moksha – irrelevant.
- · Relevant for Sadhaka not Siddha Purusha.

Verse 100:

वर्णाश्रमवयोवस्थाभिमानो यस्य विद्यते । तस्यैव च निषेधाश्च विधयः सकला अपि ।।१००।। All these injunctions and prohibitions are meant for those who believe themselves to belong to a certain caste or station and stage of life. [Chapter 9 – Verse 100]

- For Tattva Vitu, Vidhi irrelevant, incapable of commanding Jnani.
- Do's + Don't based on Varna Ashrama. Samanya Dharma relevant for entire humanity.

Jnani:

Varna, Ashrama Rahita, Brahma Asmi.

Mundak Upanishad:

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुः श्रोत्रं तदपाणिपादम् । नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भृतयोनिं परिपश्यन्ति धीराः ॥ ६॥ yat tad adresyam agrahyam agotram avarnam acaksuh srotram tad apani padam nityam vibhuma sarvagatam susuksmam ad avyayam yad bhuta yonim pari pasyanti dhirah. || 6 ||

That which is invisible, ungraspable, unoriginated and attribute less, that which has neither eyes not ears nor hands nor legs – that is eternal, full of manifestations, all-pervading, subtlest of the subtle-that imperishable being is what the wise perceive as the source of all creation. [I-I-6]

- No Manushya, Jivatma Abhimana.
- All falsified Varna, Ashrama, Vayaha (age).

Vidhi:

- Krishna Kesha Agnim Adaditaha.
- Ritual to be done by young one with dark hair.
- Megha Shyamala like dark cloud.

Gita:

कर्मणैव हि संसिद्धिमास्थिता जनकादयः । लोकसंग्रहमेवापि संपञ्चनकर्तुमर्हसि ॥३-२०॥ Janaka and others attained perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

• Jnani has no Avasta – Balyam, kaumaram, Yauvanam – may perform ritual as model for society – Lokasangraha me vapi..

Inside mind:

Gita:

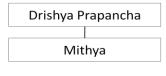
त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः। कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः॥ ४.२०॥ Having abandoned attachment to the fruits – of – action, ever – content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

- Nitya Mukta what I do sports, Leela.
- No more in Δ format.
- Binary format curing done with Nididhyasanam (after plastering, otherwise cracks)
- Vasana does not exist for one in Binary format.

Verse 101:

वर्णाश्रमादयो देहे मायया परिकल्पिताः । नात्मनो बोधरूपस्येत्येवं तस्य विनिश्चयः ।।१०१।। The knower is convinced that caste, station etc., are creations of Maya and that they refer to the body and not to the self whose nature is pure consciousness. [Chapter 9 – Verse 101]

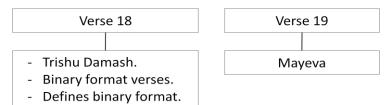
- For one with Jnana Vritti binary format, mind set, entrenched.
- Entire Drishya Prapancha falsely projected by Maya Naishkarmya Siddhi.
- Drishya Prapancha Body / Mind / family. Deha Atma Abhimana dropped.
- After Vedanta Vichara sees Drishya Prapancha as Anatma.
- Later, not even Anatma, can't accept 2nd thing, other than Atma nothing exists – "Kaivalyam".
- To accept Anatma, negate Drishya Prapancha as Anatma, it is neither Sat / Asat... Mithya – appearing without reality of its own.
- Pari Kalptia.. Falsely projected by Maya Shakti Maya Shakti belongs to Brahman – belongs to me.
- Don't say Ishvara Maya some where located.
- My Maya is entire creation including physical body.
- 1st: Body projected.
- 2nd: Varna / Ashrama.
- Rope snake cobra / wiper variety / Vadama lyer or other lyer irrelevant.
- Vyavahara = Drama be roman while roaming with a roaming phone in rome why worry – each issue – drop them – in body. Varna – Ashrama – Kalpitam.





Best meditation Mantra:

Kaivalyo Upanishad Verse 18 & 19.



Kaivalyo Upanishad:

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् । तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८॥ Trisu dhamasu yad - bhogyam bhokta bhogas - ca yad - bhavet Tebhyo vilaksanah saksi cin - matro - ham sadasivah || 18 ||

All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms. Different from them all am I, the witness, the ever – auspicious pure consciousness. [I-I-18]

मय्येव सकलं जातं मिय सर्वं प्रतिष्ठितम् । मिय सर्वं लयं याति तद्वह्माद्वयमस्म्यहम् ॥ १९॥

Mayyeva sakalam jatam mayi sarvam pratisthitam Mayi sarvam layam yati tadbrahma - dvayam - asmyaham || 19 ||

In me alone everything is born; in me alone does everything exists and in me alone gets everything dissolved. I am that non-dual Brahman. [I-I-19]

• Body not there – I am there.

Kaivalyo Upanishad:

वेदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् । न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२॥

Vedair anekair aham eva vedyo vedanta krd veda vid eva caham Na punya pape mama nasti naso na Janma dehendriya buddhir asti || 22 ||

I alone am the theme taught in the different Vedas I am the revealer of the Upanishads, the Vedanta and I alone am the real knower of the Vedas. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind – intellect equipment. [1-I-22]

न भूमिरापो न च विह्नरिस्ति न चानिलो मेऽस्ति न चाम्बरं च । एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३॥

Na bhumir apo na ca vahnir asti na canilo me sti na cambaram ca evam viditva paramatma rupam guhasayam niskalam advitiyam || 23 ||

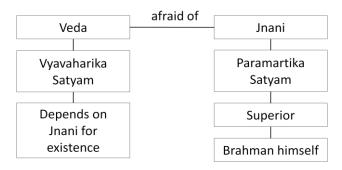
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥२४॥

Samasta saksim sad asad vihinam prayati suddham paramatma rupam | 24 | |

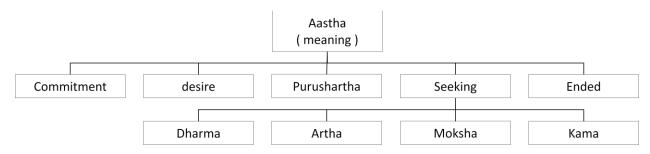
For me there is neither earth nor water nor fire, nor air, nor ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the witness of all, beyond both existence and non – existence, one attains the very nature of the Paramatman. [I-I-23 & 24]

- Shukhastavam 8 Nididhyasanam Sloka.
- 4th line Nis Trigunye Pati Vicharatam ko vidhi ko nisheda?

- Nis Trigunyan = Moksha / Gunateeta Atma.
- One whose mind Dwells in consciousness or at sub conscious level, what Vidhi binding, what Nisheda binding.x`



• Aasta – craving – seekings.



Katho language: (2) – Sreyas / Preyas



Dharma Moksha Artha / Kama

• Discover Aham Poornaha – (Puri's – dropped in oil – gradually with Sravanam / Mananam / Nididhyasanam – becomes Poorna).

Chandogya Upanishad:

यत्र नान्यत्पश्यित नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्य त्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मत्यँ स भगवः कस्मि न्यतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति १

yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma tadamrtamatha yadalpam tanmartyam sa bhagavah kasmi npratisthita iti sve mahimni yadi va na mahimniti. || 1 ||

Sanatkumara said: Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal..' Narada asked, 'sir, what does bhuma rest on?' sanatkumara replied, 'it rests on its own power-or not even on that power [i.e., it depends on nothing else].' [VII – XXIV - 1].

Gita:

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रजस्तदोच्यते॥ २.४४॥ The Blessed Lord said: When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

Discover fulfillment. Prayer for Agyani Jeeva. Jnani has knowledge.

Corollary:

- Freedom given to Jnani. Veda doesn't worry if Jnani will abuse. Jnani doesn't violate – 3 reasons.
- All violation caused by Raaga / Dvesha (corruption)

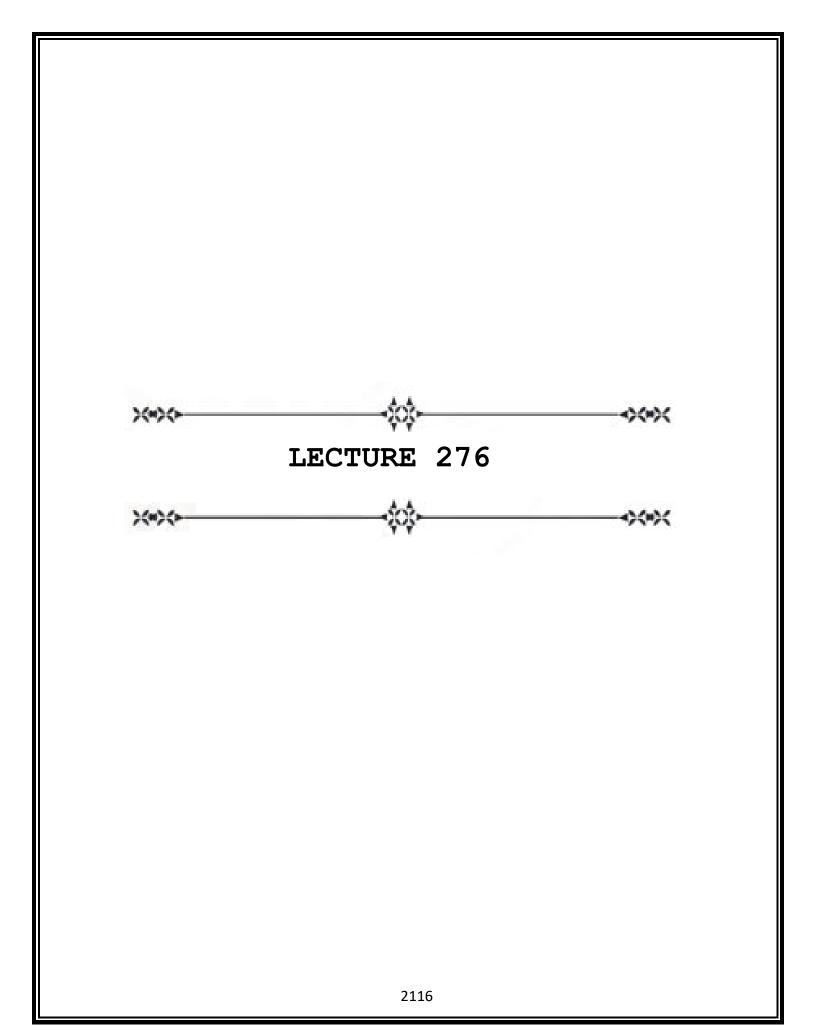
Gita:

श्रीभगवानुवाच । काम एष कोध एष रजोगुणसमुद्भवः । महाशनो महापाप्मा विद्येनमिह वैरिणम् ॥३-३७॥ The blessed lord said: It is desire, it is anger born of the 'active', all – devouring, all – sinful; know this as the foe here (in this world) [Chapter 3 – Verse 37]

- Jnanam handles Raagha Dvesha.
- a) Followed, Dharma during, Karma Yoga / Upasana Yoga, before Jnanam has Dharma Vasanas in mind.

Example:

- Get up at 5 A.M during work + in retirement.
- Dharma Vasana Anuvritti.
- Jnanam greatest regulator of life. Jnani has internal regulator.
- External regulator Shastram / parents / guru because internal regulator is not there.
- In the case of Jnani internal regulator has come. (blank cheque given only to Gandhi, not to me by Birla!).
- That person of great intellect is free already, needs no rules & checks.



LECTURE 276

Verse 102:

समाधिमथ कर्माणि मा करोतु करोतु वा । हृदयेनास्तसर्वास्थो मुक्त एवोत्तमाशयः ।।१०२।। The clear – sighted knower from whose heart all attachment has vanished is a liberated soul whether he performs or not concentration or action. [Chapter 9 – Verse 102]

- Aham Brahma Asmi Jnana Upasana Vritti Bheda.
- Jnana Vritti = looks message as a fact for himself. Stop to look upon himself as a Sadhaka for Moksha but himself as Nitya Mukta Atma with practice, gets Nishta never looks upon himself as Sadhaka and Moksha as Sadhyam.
- All Sadhanas irrelevant.
- Veda Purva Sadhana and Vedanta Sadhana irrelevant for Jnani.

Vidya:

- Jnani has 2 fold internal regulator.
- Practiced Sadhana before and it becomes habit. Karma Keeps person in Dharma Pravirti and Adharma Nivritti.
- Jnanam brings natural compassion towards society, blocked earlier by Agyanam and Raaga Dvesha compassion comes in form of Loka Sangraha, not will based Daya – Compassion is natural consequence of Jnanam.
- If Dharma is deliberately practiced, it is Karma Yoga.
- Jnani not will based. All Raaga Dvesha thrown away by Jnanam. Enjoys greatest mind set in binary format.
- Was / is / ever free.

Verse 103:

नैष्कर्म्येण न तस्यार्थस्तस्यार्थोऽस्ति न कर्मभिः । न समाधानजप्याभ्यां यस्य निर्वासनं मनः ।।१०३।। He whose mind is free from all desires or former impressions has nothing to gain from either action or inaction, meditation (Samadhi) or repetitions of holy Mantras.

[Chapter 9 – Verse 103]

Gita:

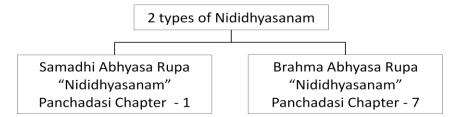
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन । न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥३-१८॥ For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

For Jnani – no goal to be achieved no part reduction as Sadhana.

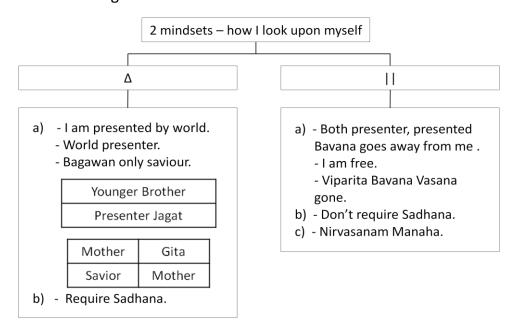
- Sadhana only Vedanta Vichara till binary part is internalised.
- Ashta Vakra Gita: Janakas reply withdrawal or Nivritti no more Sadhana for him.
- Pancha Maha Yagna not compulsory.
- Jnani goes as per his Svabava.

Gita:

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३-३३॥ Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]



- Both relevant till binary format internalised.
- No Bavana of getting something from Sadhaya.
- Mind has gone out of Δ format.



Verse 104 : Important Verse :

आत्माऽसङ्गस्ततोऽन्यत्स्यादिन्द्रजालं हि मायिकम् । इत्यचञ्चलनिर्णीते कुतो मनिस वासना ।।१०४।। The self is association less and everything other than the self is a display of the magic of Maya. When a mind has such a firm conviction, wherefrom will any desire or impression come in it? [Chapter 9 – Verse 104]

Important verse:

 Δ format = Vasana / Vipartia Bavana = Viparyaya is replaced by binary format by Shastra.

Binary format practice:

- Atma Asangaha.
- I Atma Drk, Sakshi Chaitanyam is without any relationship with second thing because there is no second thing other than Atma.
- " Eka Eva Advitiyam".
- Atma is I myself.

Drishya Prapancha:

- Experienced, seen as 2nd thing by I Atma.
- All others / universe is experienced other than Atma experiencer.
- Drishyam includes profession / possession / family / Body / Mind 5 significant items.
- It is Mayikam Maya Karyam product of Maya power existing in Atma.
 Like Indra Jalam magic show. It has apparent existence only. It is Mithya meant for entertainment.

Naishkarmya Siddhi:

- I am producer, spectator, supporter of Drishya Prapancha Drama.
- This Drishya Prapancha comes under Atma Anatma Vilakshana Mithya category, Sat / Asat – Vilakshanam category Atmatvam vision comes.
- Anatmatva Darshanam goes.
- Seen as Mithya category is binary format not Atma Anatma category.
- Definition of Mithya binary format = first ½ of Sloka.
- Lean by heart when essential teaching is clearly ascertained, internalised, unwaveringly, without Chanchalam, it should be tested in Prarabda waters, fluctuations.
- How & format Vasana remains in mind?
- Greater practice of binary format greater is distance from Δ format.

 One day you will be uncomfortable with Δ format and comfortable with binary format – day begins – Brahman.

Jnani	Ajnani	
- Jnana Yogi — binary format entrenched.	Pratas Smrami – with.Ishvara Samaranam.	
- Atma Smaranam.	- Karma Yogi, Δ format.	

Verse 105:

एवं नास्ति प्रसङ्गोऽपि कुतोऽस्यातिप्रसञ्जनम् । प्रसङ्गो यस्य तस्यैव शङ्क्येतातिप्रसञ्जनम् ।।१०५।। Thus when for a illumined sage there is no injunction on prohibition, where is his violating them? Only for him can violation be possible who is bound by them. [Chapter $9-Verse\ 105$]

तत्त्विविद्यदि न ध्यायेत्प्रवर्तेत तदा बहिः । प्रवर्ततां सुखेनायं को बाधोऽस्य प्रवर्तने ।।९८।। (Doubt): If a knower does not meditate, he would be drawn to external affairs. (Reply): let him happily engage himself in them. What is the objection for a knower to be so engaged? [Chapter 9 – Verse 98]

Verse 98:

• Question by Purva Pakshi – ends here with Vidyas answer.

Question:

If Jnanis don't practice Nididhyasanam, will he not violate Shastra?
 Propriety – Do's / Don't's Shastra – Vidhi – Nisheda?

Vidya:

Shastric rules not applicable. If applicable, chance of application no scope,
 Prasangaha, no applicability hence no question of violation.

Example:

Ambulance breaks traffic rules.

Verse 106:

विध्यभावान्न बालस्य दृश्यतेऽतिप्रसञ्जनम् । स्यात्कुतोऽतिप्रसङ्गोऽस्य विध्यभावे समे सति ।।१०६।। As a child is not subject to any injunctions and prohibitions, he cannot be charged with their violation. In their absence, in the case of a man of realisation too, how can there be any violation? [Chapter 9 – Verse 106]

Example:

 Constitution rules not applicable for minor. Hence no Violation no cause for violation "Ati Prasanga".

Example:

No 13th day function for infant death, No Bali.

Karma Khanda:

- Has provisions, exemptions.
- Jnani like baby, rules not applicable.
- Child like not childish (no sucking of thumb).
- Jnani = baby = without Raaga / Dvesha crookedness, no double personality, it terms of status of mind, no revenge.

Brihadaranyaka Upanishad:

अथ हैनं कहोलः कौवीतकेयः पप्रच्छ; याक्षवत्क्येति होबाच, यदेव साक्षाद्परोक्षादुब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; पव त आत्मा सर्वान्तरः। कतमो याक्षवत्क्य सर्वान्तरः? योऽशनायापिपासे श्लोकं मोहं जर्ष मृत्युमत्येति। पतं वै तमोत्मानं विदित्वा ब्राह्मणाः पुत्रेषणायाश्च वित्तेषणायाश्च लोकेषणायाश्च व्युत्थायाथ मिक्षाचर्यं वरन्ति; या श्लोव पुत्रेषणा सा वित्तेषणा, या वित्तेषणा सा लोकेषणा, उमे श्लोतं पपणे पद्य भवतः। तस्मादुब्ल्लाणः पाण्डित्यं निर्विध बाल्येन तिष्ठासेत्। तस्मादुब्ल्लाणः पाण्डित्यं निर्विध बाल्येन तिष्ठासेत्। बाल्यं च पाण्डित्यं च निर्विधाय मुनिः, अमौनं च मौनं च निर्विधाय ब्राह्मणः; स ब्राह्मणः केन स्यात्? येन स्यात्नेदृश्च पद्म, अतोऽन्यदार्तम्। ततो ह कहोलः कौवी-तक्ष्य उपरराम॥१॥ इति पञ्चमं ब्राह्मणम्॥ Atha hainam kaholah kausitakeyah papraccha yajnavalkyeti hovaca Yadeva saksadaparoksadbrama ya atma sarvantaras tam me vyacaksvety esa ta atma sarvantarah katamo yajnavalkya sarvantaro yo sanayapipase sokam moham jaram mrityumatyety etam vai tamatmanam viditva brahmanah putraisanayasca vittaisanayasca kasminnu khalu naksatraloka otasca protasceti devalokesu gargiti kasminnu khalu devaloka otasca protasceti indralokesu gargiti kasminnu khalu nrajapatiloka otasca protasceti prajapatilokesu gargiti kasminnu khalu prajapatiloka otasca protasceti brahmalokesu gartiti kasminnu khalu brahmaloka otasca protasceti so hovaca gargi matipraksir ma te murdha vyapaptad anantiprasnyam vai devatamatipricchasi gargi matipraksiriti tato ha gargi vacaknavyupararama | | 1 | |

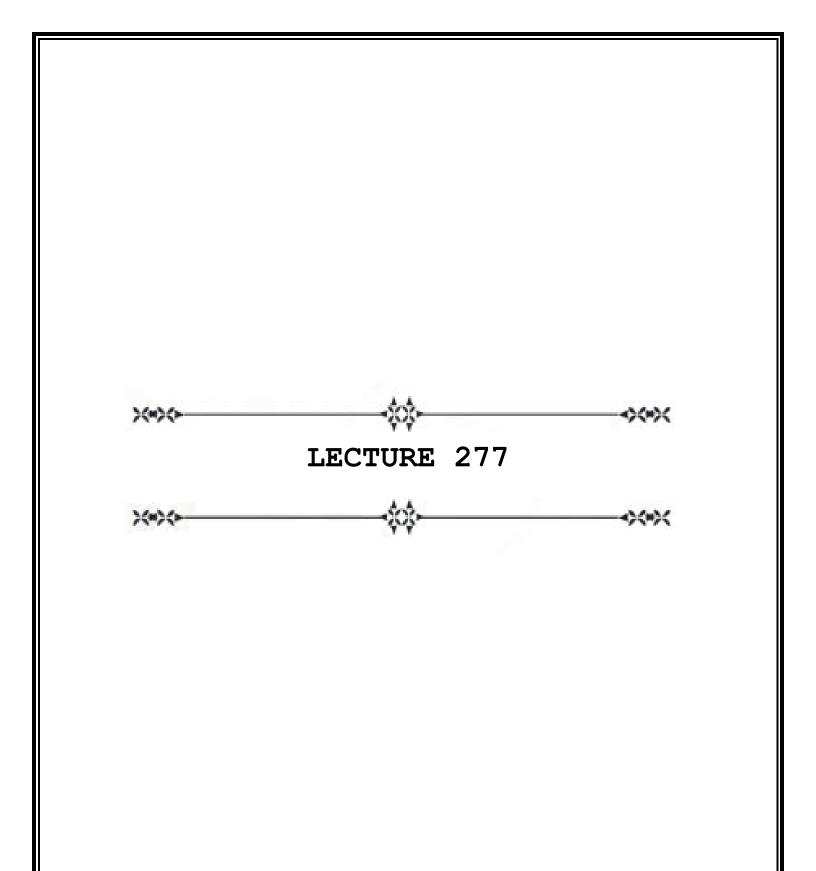
Then Kahola, the son of Kusitaka, asked him. 'Yajnavalkya,' said he, 'explain to me the Brahman that is immediate and direct-the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yajnavalkya?' 'That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength and scholarship, he becomes meditative; having known all about both meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable. Thereupon Kahola, the son of Kusitaka, kept silent. [III – V – I]

Verse 107:

न किंचिद्वेत्ति बालश्चेत्सर्वं वेत्त्येव तत्त्ववित् । अल्पज्ञस्यैव विधयः सर्वे स्युर्नान्ययोर्द्वयोः ।।१०७।। (Doubt): But a boy does not know anything. (Reply): A knower of truth knows every thing. The law applies to one who knows a little. Not to the other two. [Chapter 9 – Verse 107]

- Note in ex Drishtanta & original Darshtanta.
- Common Sadharmyam and uncommon features Vaidharmyam.
- Deliberately negate uncommon (Tat Tvam Asi) Sunlight Atma rope snake – Svapna.

- Don't look for uncommon features Visishta Advaitin + Dvaitin commit blunder w.r.t all examples given by Vedantin.
- Deliberately go to uncommon and reject common.
- Intellect tends to go to uncommon feature.
- Baby ignoramus how Jnani & baby same Jnani = Tattwa Vittu = knower of self = knower of everything, means knows Sarvam is mixture of Atma + Anatma. One is Satyam and other is Mithya = Sarvagyatvam don't know pizza / spaghetti making.



LECTURE 277

Verse 106:

- Jnana Upasana Bheda Nirguna Brahma Jnana Vritti / Nirguna Brahma Upasana Vritti.
- Aham Brahma Asmi common to both.
- Upasaka not able to accept.
- Aham Brahma Asmi is fact.
- Upasana = Karma Yoga = gives Chitta Shudhi therefore can't convert from Δ format to binary format. Jnani attained all Purusharthas. For him, Aham Brahma Asmi, a fact, converted to binary format. No Sadhanas for him, meditation optional, Nistrigunye Vishaya Veda.
- Vedas not applicable to him.

Example:

- Agnihotra applicable to only Grihasta not Brahmachari.
- Rule not applicable.
- Sandhyavandanam for Brahmachari & violation brings Pratyavaya Papam.
- For Jnani no Pratyavaya for non performance Jnani has Jnanam regulator better than Shastra – Vidhi – Nisheda ordinary restrained by Vidhi Nisheda Jnanam restricts Jnani. Feebler Vidhi Nisheda not required.
- Child no violation of rule because he is not applicable.

Example:

- Lorry driver going on one way road in wrong direction. Police did not catch him.
- Not driving but walking rule not applicable.
- Atiprasanjananam na drishyate similarly non applicability of Vidhi Nisheda is similar.
- No Agami Papa Punya. Jnani by Jnanam avoids Agami Papa Punyam.
 Burns Sanchita Papa Punayam.

Logic:

Vidhi / Nisheda don't exist for him.

Verse 107:

Example:

- Has practical similarity, dissimilarity also.
- Focus on similarity in Sanskrit literature face of lady = moon like.

Dissimilarity:

No craters / not inert like moon.

Similarity:

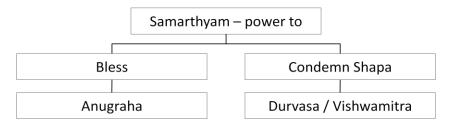
- Bright + pleases observer.
- Jnani like Bala not childish / unintelligent.

Baby	Jnani	Ordinary
Zero knowledge.Knows nothing.	- Sarva – Jnanaha. - Sarva – Brahma iti veti.	Alpa Jnanaha.Vidhi – Nisheda applicable

Verse 108:

शापानुग्रहसामर्थ्यं यस्यासौ तत्त्विवद्यदि । तत्र शापादिसामर्थ्यं फलं स्यात्तपसो यतः ।।१०८।। (Doubt) : he is a knower of truth who can bless or curse with effect. (Reply) : not that, for these powers result from the practice of austerities. [Chapter $9-Verse\ 108$]

• How Jnani with only one knowledge glorious? No meditation, must have some power, no austerity.



Rampant misconception.

Mundak Upanishad:

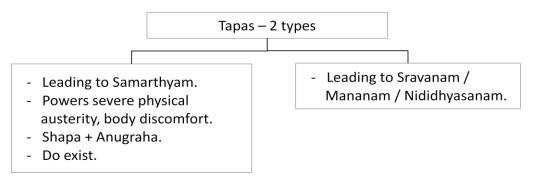
यं यं लोकं मनसा संविभाति विशुद्धसत्वः कामयते यांश्च कामान्। तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः।।१०।। Yam yam lokam manasa samvibhativisuddha - sattvah kamayate yams ca kaman tam tam lokam jayate tams ca kamams tasmad atmajnam hy arcayed bhutikamah || 10 ||

Whatever sphere the man of purified nature desires, whatever objects he fixes his heart upon, he obtains those worlds and those objects. Therefore, he who is desirous of prosperity should honor the man of self – realisation. [III – I – 10]

- Worship Atma worldly attributes fulfilled worshipper can invoke lord in stone / Sanyasi.
- Bavana + worship produces result not power of Acharya.
- All powers based on Saguna Tapas austerity meant for acquiring power no connection to Jnanam.

Vidya:

• Shankara – Brighu Valli Bashyam.



Purva Pakshi:

• All Jnanis should have performed Tapas to become Jnanis... therefore should have Siddhis.

Taittriya Upanishad:

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अनं ब्रह्मेति व्यजानात् ।
अनंग्रद्भेव खिल्वमानि भूतानि जायन्ते ।
अनेन जातानि जीवन्ति ।
अनं प्रयन्त्यभिसंविद्यान्तीति ।
तिद्वज्ञाय पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । तश्होवाच ।
तपसा ब्रह्मविजिज्ञासस्व । तपो ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥
```

Annam brahmeti vyajanat, annaddhyeva khalvimani bhutani jayante, annena jatani jivanti, annam prayantyabhisamvisantiti, tadvijnaya punareva varunam pitaramupasasara, adhihi bhagavo brahmeti, tagm - hovaca, tapasa brahma vijinasasva, tapo brahmeti, sa tapo 'tapyata, sa tapastaptva | | 1 | |

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: "revered sir, teach me Brahman". Varuna told him: "by deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman". He performed tapas and having performed tapas. [III - III - III - III].

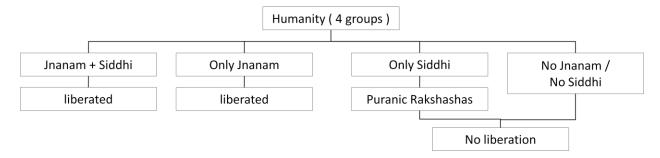
Manusmriti – definition of Tapas:

- Manasascha Indriyanam cha Aikya Griyan Paramaha Tapas.
- Sensory discipline + mental focus required for Sravanam / Mananam / Nididhyasanam is Tapas.
- Sense organs shouldn't wander mind shouldn't be distracted.

Gita:

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः। मां चैवान्तःशरीरस्थं तान्विद्धचासुरनिश्चयान्॥ १७.६॥ Senselessly torturing all the elements in the body and me also who dwells within the body – you may know these to be of demoniacal resolves.[Chapter 17–Verse 6]

- Vedantic friendly Tapas Satvic.
- Jnanasya Karanam Tapaha Jnanam producing Tapas totally different from Shapa Tapas.



Don't need Siddhis to come to Moksha.

Verse 110:

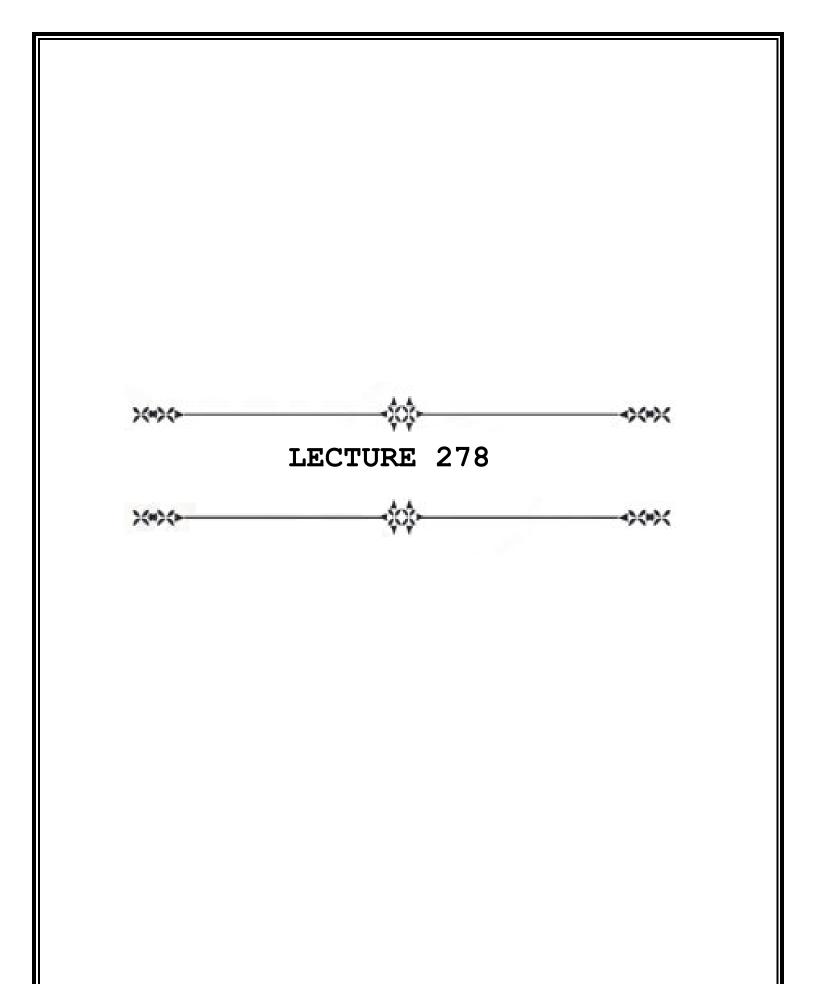
द्वयं यस्यास्ति तस्यैव सामर्थ्यज्ञानयोर्जनिः । एकैकं तु ततः कुर्वन्नेकैकं लभते फलम् ।।११०।। Those who practice both the types of austerities possess both powers and knowledge. So each type of practice will produce the result appropriate to it. [Chapter 9 – Verse 110]

- · Divertion continues.
- Materialistic Tapas Spiritual Tapas
- Jnanam + Samarthyam (powers) Siddhis relevant results come.
- Sensory Tapas results in Vichara + Jnanam.

Verse 111:

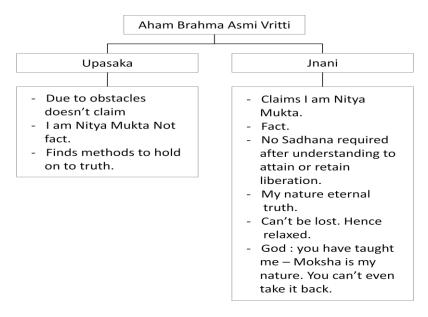
सामर्थ्यहीनो निन्छश्चेद्यतिभिर्विधिवर्जितः। निन्छन्ते यततोऽप्यन्यैरनिशं भोगलम्पटैः।।१११।। (Doubt): ascetics and ritualists, despise the saintly monk who has neither such powers nor follow the injunctions. (Reply): Their austerities and rituals are also despised by the votaries of worldly pleasures. [Chapter 9 – Verse 111]

- Uddava Gita Visesha Siddhi 8, Samanya Siddi 29.
- What meditation to get what Siddhis mentioned.
- All obstacles to Moksha learn to avoid all.. All materialistic in nature.
- Verse 111 Purva Pakshi Question.



LECTURE 278

Verse 110:



- Beyond Vidhi Nisheda.
- Verse 108 113 divertion topic.

Misconception removed:

• Jnani should have powers to distinguish them from ordinary.

Materialistic Tapas	Vedanta Tapas / Spiritual Tapas "Sadhana Chatushtaya Sampatti"	
 Involves endurance of physical discomfort. Severe Saguna Upasana + Japa – Mantras, austerities practiced. "Hiranyagarbha" has Ishvara Darshan but not liberated. No Moksha without Jnanam. 	 Requires sensory restraint and mental focus. Practice Sravanam / Mananam / Nididhyasanam. Without distraction or pre – occupation. 	

Verse 110:

- One who has practiced both types of Tapas.
- Materialistic Tapas before Vedanta.
- Spiritual Tapas during Vedanta.
- Knows limitations becomes Jnani with powers.

 Only spiritual Tapas will liberate a person – (Sadhana Chatushtaya Sampatti + Jnanam gives Moksha). Alertness is not forgetting teaching + 5 capsules of Vedanta hence no Vidhi / Nisheda.

Verse 111:

Purva Pakshi:

- Proposer of powers + austerity gets respect from others. Don't eat for 15 days.
- Chatur Masya Vratam 1st / 2nd month food different.

Vidya:

• External Danda, Kamandalu, powers not important – inner clarity required.

Verse 112:

भिक्षावस्त्रादि रक्षेयुर्यद्येते भोगतुष्टये । अहो यतित्वमेतेषां वैराग्यभरमन्थरम् ।।११२।। (Doubt): Monks too find a pleasure in the acquisition of alms, clothes and shelter. (Reply): then what wonderful renunciation they must have being unable to move as it were with their dispassion!. [Chapter 9 – Verse 112]

Purva Pakshi:

- Jnani shouldn't be ordinary. Must have Siddhis + practice austerity, will get more followers – devotees.
- · Better Vastram, comfortable life.

Vidya:

- Sanyasa status and Vairagyam of Sanyasi for Biksha. Vastram not correct.
- Worthless Vairagyam. Sanyasa should be used for getting into binary format.
- Tapas for Austerity, powers, not connected with Sanyasa.

Verse 113:

वर्णश्रमपरान् मूढा निन्दन्त्वित्युच्यते यदि । देहात्ममतयो बुद्धं निन्दन्त्वाश्रममानिनः ।।११३।।

(Doubt) : it does not matter if the ritualists observing the scriptural rules are abused by the ignorant. (Reply) : it also does not matter if a man of realization is abused by the ritualists who identify themselves with the body and so observe the rules. [Chapter 9 - Verse 113]

Connected to Verse 111.

सामर्थ्यहीनो निन्धश्चेद्यतिभिर्विधवर्णितः। निन्धन्ते यततोऽप्यन्यैरनिशं भोगलम्पटैः।।१११।।

(Doubt): ascetics and ritualists, despise the saintly monk who has neither such powers nor follow the injunctions. (Reply): Their austerities and rituals are also despised by the votaries of worldly pleasures. [Chapter 9 – Verse 111]

- Let world criticise, mock, denegrade austere Sanyasa who follows Ashrama Dharma.
- Not bothered about criticisms.
- Let austere criticise ordinary Jnani who has transcended Ashrama, practicing Sanyasa Dharma following Vedic teaching.

Vidya:

- Purva Pakshi's we belong to Sanyasa Ashrama reveals Abhimana to Varna & Ashrama. True Jnani has no Abhimana with Ashrama / Varna... Na me Dharana / Dhyana Yoga... I am beyond Adhyasa no question of rigidity. Others criticise Jnani.
- Ashrama Mani = Has Dehatma, Sanyasa Ashrama Adhyasa not given up Anatma Abimana.
- Divertion topic over.

Verse 114:

तिदत्थं तत्त्विवज्ञाने साधनानुपमर्दनात् । ज्ञानिनाचरितुं शक्यं सम्यग्राज्यादि लौकिकम् ।।११४।। Therefore as knowledge of truth does not affect the means. Such as the mind and so forth, a man of realisation is able to do worldly activities such as ruling a country. [Chapter 9 – Verse 114]

- Jnani after understanding Mahavakyam and claiming Moksha is my nature.
 Does not require Sadhana for retaining Moksha dismissed Sadhana
 Chatushtaya Sampatti condition for Moksha.
- Moksha my Svarupa, no conditions.
- Initially Sadhana Chatushtaya Sampatti.
- After grasping Mahavakyam in Nididhyasanam dismisses Sadhana Chatushtaya Sampatti as condition for Moksha.

Gita:

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानि । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३-३३॥ Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

Jnani free to do what he likes.

Port reduction during Sravanam / Mananam.

Gita:

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन । न चास्य सर्वभूतेषु कश्चिद्र्थव्यपाश्रयः ॥३-१८॥ For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Jnani Kshatriya Janaka emperor involved in worldly activity, nothing to do with spirituality.
- Jnani = Daksha, expert in every activity.
- His resources not affected by stress, fear.
- Fear, if anything loosable, fear continues if I have something loosable.
- Love of children.
- Love from others.
- Gratitude from others.
- Prestige, name in society.

Not concrete

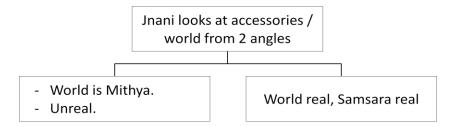
- Jnani holds to Atma alone not loosable.
- Prarabda will provide accessories for Vyavahara Body / Mind / sense organs / devotees.
- Anupa Mardanam = non destruction = available.
- Jnanam destroys only reality I falsely attributed to accessories 5 Anatmas Body / Mind / Profession / Possession.
- Reality superimposed on world is destroyed.
- World continues. Mithya accessories belong to god.
- Why can't Jnani do Mithya Vyavahara with Mithya accessories?
- Mithya is from Jnanis angle w.r.t world useful for world work or rust o.k.
- Accessories Body / Mind / sense organs mentioned is Verse 89.

अपेक्षते व्यवहृतिर्न प्रपञ्चस्य वस्तुताम् । नाप्यात्मजाङ्यं किं त्वेषा साधनान्येव काङ्क्षति ।।८९।। To perform activities, the world need not be thought real nor self as insentient matter. To do so the right means only are necessary. [Chapter 9 – Verse 89]

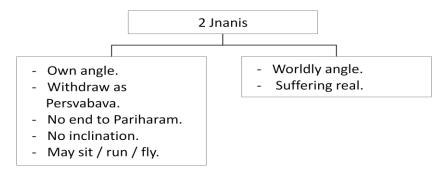
Verse 115:

मिथ्यात्वबुद्ध्या तत्रेच्छा नास्ति चेत्तर्हि मास्तु तत् । ध्यायन्वाऽथ व्यवहरन् यथारब्धं वसत्वयम् ।।११५।। (Doubt): he may not have any desire for worldly affairs since he is convinced of the unreality of the empirical world. (Reply): let it be; let him he engaged in meditation or work according to his fructifying Karma. [Chapter 9 – Verse 115]

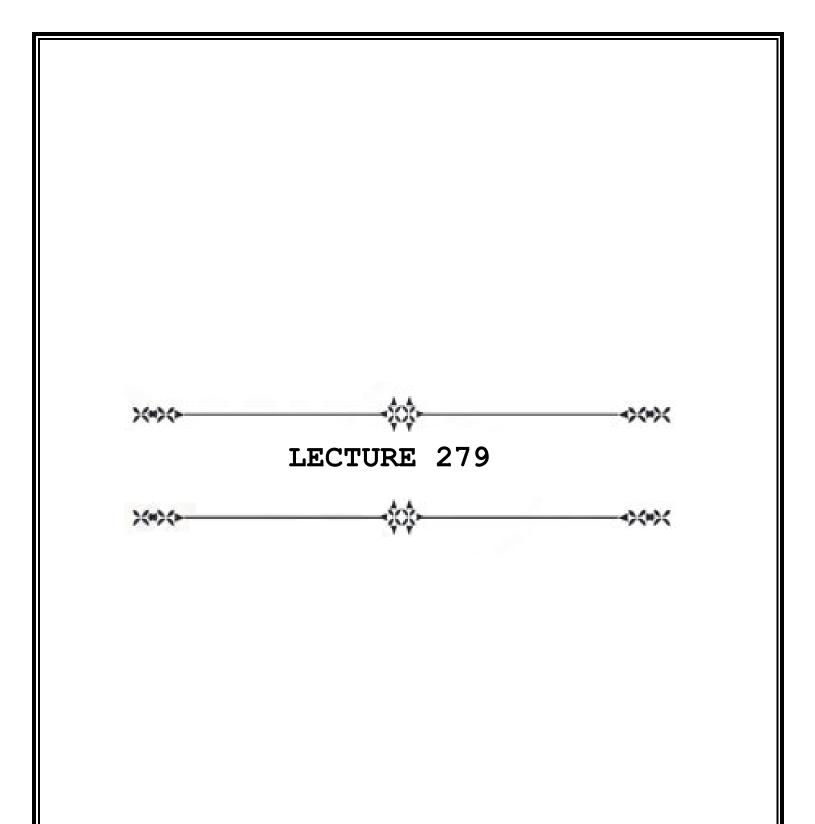
Beautiful Verse:



Worldly people can't look at from Jnanis angle.



- What is common? Assimilated 5 capsules of Vedanta what they do is for entertainment.
- Previous verse: Laukika Jnani ... active group.
- This verse, no desire for Vyavahara Mithyatva Buddhi / Darshana no gradation of Jnani Variyan / Varishtaan.
- Governing factor not Vedic Vidhi but as per Prarabda / Svabava has no inferiority / superiority complex.
- For Upasaka, long way to go Aham Brahma Asmi, Aham Nitya Mukta Asmi
 not claimed.



LECTURE 279

Introduction:

- For upasaka, Samsari, Sadhaka, Aham Brahma Asmi not a fact.
- If understood Jnana Vritti as fact, Muktaha fact, not Sadhaka but Siddha fact. Moksha Siddham, fact, no Sadhana required.
- Internalise fact, I have no more Sadhana.
- Tendency to do = Viparita Bavana removing Viparita Bavana, tendency to do is Sadhana. Not compulsory.

Gita:

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मबा न सज्जते ॥३-२८॥ But he, who knows the truth, O mighty – armed, about the divisions of the qualities and (their) functions, and he, who knows that 'Gunas as senses' move amidst 'Gunas as objects', is not attached. [Chapter 3 – Verse 28]

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्भुण्वन्स्पृशञ्जिघन्नश्चनन्गच्छन्स्वपञ्चसन्॥ ५.८॥ I do nothing at all, thus would the harmonised knower of truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥ ५.९॥ Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः। कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः॥ ४.२०॥ Having abandoned attachment to the fruits – of – action, ever – content, depending on nothing, he does not do anything, though engaged in actions.

[Chapter 4 – Verse 20]

- With this background can do any Vyavahara.
- Jnanam does not destroy any Vyavahara.
- Worldly transaction requires accessories Body / Mind / Sense Organs / objects / people. What is difference between Jnani & Ajnani transactions.

Verse 114: Very important Sloka

- Jnanam removes Satyatvam. Falsely attributed to accessories + transactions because of Agyanam.
- Jnanam only removes superimposed reality status and in its place sees Mithyatvam.



- Difference is invisible because of Agyanam, for Ajnani life is a struggle, for Jnani entertainment. Difference is perspective.
- Agyani + Sadhaka Jnani Siddha

/ 1

World Satyam World Mithya

- Why Jnani does Vyavaharam?
- Dharma / Artha / Kama / Moksha Vyavahara for Jnani not will based but Prarabda Svabava based.

Gita:

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३-३३॥ Even a wise man acts in accordance with his own nature; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

• Rajas Pradhana Svabava will end in Vyavahara.

Gita:

कर्मणैव हि संसिद्धिमास्थिता जनकादयः । लोकसंग्रहमेवापि संपञ्चयन्कर्तुमर्हिस ॥३-२०॥ Janaka and others attained perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- Lokasangrahamevyapi... even though Mithya.
- Because of push of Svabava. All Lokas are Mithya waker not worried about famine in dream.
- Ramana / Chinmaya.

Verse 115:

- Because of knowledge of unreality of world, Jnani not interested in Loka Sangraaha.
- Both governed by Prarabda Svabava.

Gita:

सर्वभृतस्थितं यो मां भजत्येकत्वमास्थितः । सर्वथा वर्तमानो ऽपि स योगी मयि वर्तते ॥६-३१॥ He, who, being established in unity worships me, dwelling in all beings, that yogi abides in me whatever be his mode of living. [Chapter 6 – Verse 31]

Verse 116:

उपासकस्तु सततं ध्यायन्नेव वसेद्यतः । ध्यानेनैव कृतं तस्य ब्रह्मत्वं विष्णुतादिवत् ।।११६।। On the other hand, a meditator should always engage himself in meditation, for through meditation his feeling of identitfy with Brahman arises, as a devotee has it by meditating on Visnu. [Chapter 9-116]

- Whatever may be Jnani he is in me technical / significant Sloka.
- I am Brahma is imagination maintained in meditation by Upasaka, not a fact.
- Imagination gives him a nice feeling.
- Comfortable in class. Outside worse for Upasaka. Brahman an imagination.
- Artificial Brahmatvam in class, temporary.

Example:

- Like invoking Vinayaka in turmeric.
- Comfort gives way to discomfort. Brahmatvam can't be lost because it is nature.
- Brahman status / Vishnu status superimposed status.

Verse 117: important verse:

ध्यानोपादानकं यत्तद्ध्यानाभावे विलीयते । वास्तवी ब्रह्मता नैव ज्ञानाभावे विलीयते ।।११७।। The feeling of identity, which is the effect of meditation, ceases when the practice is given up; but the true Brahmanhood does not vanish even in the absence of knowledge. [Chapter 9 – Verse 114]

• Feeling good factor is Vritti – Avritti.

Meditation	Brahmatvam
Karanam	Karyam

Vedanta:

- Brahman eternal nature of mine.
- Brahman status = Sthithi, Laya Karanam Upadana Karanam survival + resolution – Karyam resolves into Upadanam.
- Nimita Karanam = Srishti Matram only creation only for emergence.
- To produce Brahmatvam, Upasaka needs Dhyanam + to maintain he needs Dhyanam.

 Brahmatvam exists only because of continuous meditation, artificially created in meditation, goes out when finished.

Jnani:

- Understand I am Brahman.
- Status does not depend on any thought or continuity or writing notes, listening to Compact Disk. But I was, am, will be Brahman – factual Brahman status can never be lost even when Vritti is lost.

Sad - Darshanam:

सोऽहं विचारो वपुरात्मभावे साहाय्यकारी परमार्गणस्य। स्वात्मैक्यसिद्धी स पूनर्नरिर्थो यथा नरत्वप्रमतिरिनरस्य॥३८॥ Soham vicharo vapuratmabhave sahayyakaarii pra marganasya svatmaika sidhau sa punarnirartho yatha naratva pramitirnarasya | 38 | |

The contemplative meditation, 'Soham' bhavana, is of help to a sadhaka in his approach to the Aatman, only so long as he is under the idea that he is the psycho-physical entity consisting of body, Mind and Intellect. Once he has realised his oneness with the all-pervading Reality, it becomes meaningless for him to engage in 'Soham' vichara. It is as ridiculous as a man reminding himself constantly, 'I am a human being'. [Verse 38]

- Sad Darshanam by Ramana Soham Vicharao vapuh.... Atma Bhave repeat Shoam till I have Dehatma Bhava once it has become Viparita Bavana.
- I am human whether I have vritti or not. Once free, even Bagawan can't stop.

Verse 118:

ततोऽभिज्ञापकं ज्ञानं न नित्यं जनयत्यदः । ज्ञापकाभावमात्रेण न हि सत्यं विलीयते ।।११८।। The eternal Brahmanhood is revealed by knowledge and not created by it, for even in the absence of the revealer the real entity does not cease to exist.

[Chapter 9 – Verse 118]

Upasaka:

- Brahman status has manufacture & expiry date.
- Vinayaka status on turmeric at beginning of Puja and ends.

Jnani:

Brahman status – Nityam.

What is role of Jnanam:

- Knowledge of Jnani, not generator of Brahmatvam.
- Only remover of ignorance.

Fact	
Brahmatvam.Real eternal nature.	Concealment is removed.Ignorance is gone for good.

- Agyanam is Anaadi beginning less but can't come back, can only go back if Agyanam comes back, it is Sa – aadi – with beginning.
- Because of absence of thought, ignorance removing thought required.
 Actual Brahman status never lost.

1st time:

- Thought required to remove ignorance.
- After ignorance is removed, don't require to continue thought to remain Brahman status of Atma.

Verse 119:

अस्त्येवोपासकस्यापि वास्तवी ब्रह्मतेति चेत् । पामराणां तिरश्चां च वास्तवी ब्रह्मता न किम् ।।११९।। (Doubt) : But the Brahman hood of a meditator also is real. (Reply) : True, is not the Brahmanhood of the ignorant and the lower creatures also real? [Chapter 9 – Verse 119]

- Jnanis Brahman natural, not artificial. No meditation required Brahman status factual.
- Brahman status eternal fact for all. Why you say Jnanis status is factual?

Vidya:

Upasaka refuses to claim.

Answer 1:

- I am Muktam. He argues I am not liberated. Truth you are liberated.
- Upasaka creates artificial liberation through meditation and struggles to maintain.
- I don't have Sadhana Chatushtaya Sampatti.
- Natural liberation does not depend on any condition.

Answer 2:

- Vidyas counter question.
- Why you say Upasakas Brahmatvam is natural.

- Animal + lay people Brahmatvam also natural.
- Pamaram + Tirasa



illiterate + animals

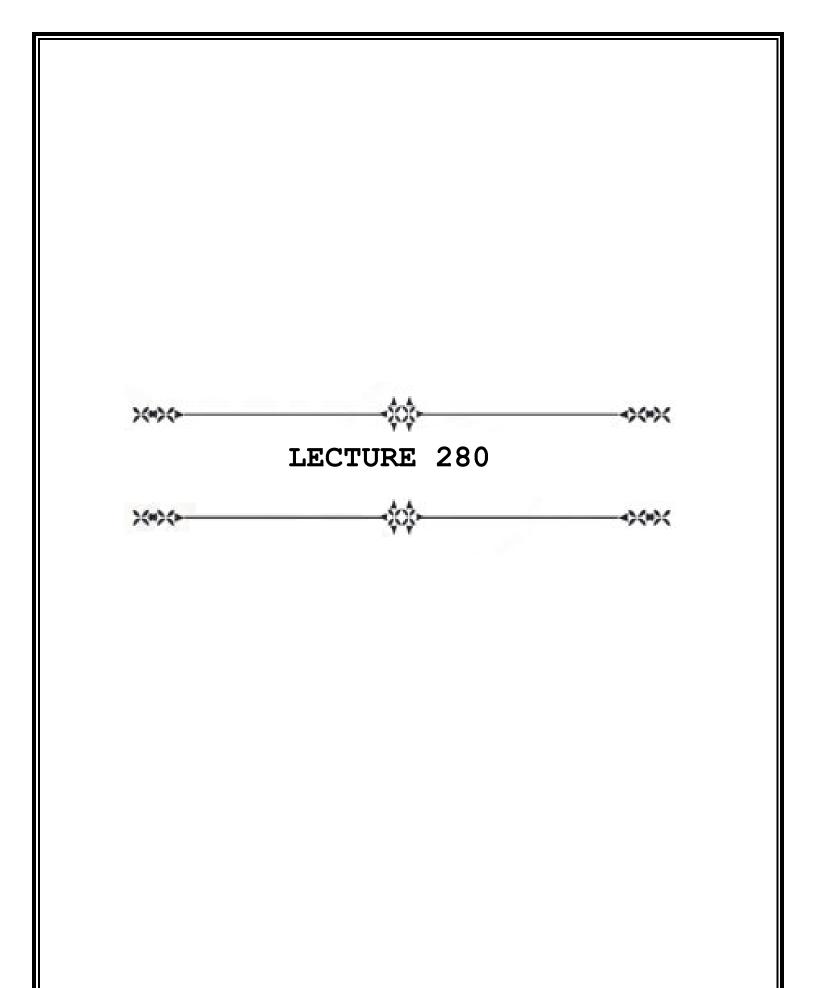
 Problem – not of Brahmatvam being natural or not but whether one claims or not.

Verse 120:

अज्ञानादपुमर्थत्वमुभयत्रापि तत्समम् । उपवासाद्यथा भिक्षा वरं ध्यानं तथाऽन्यतः ।।१२०।। Since nescience is common, they do not realise the purpose of their life. But just as begging is better than starving, so also it is better to practice devotion and meditation than to engage in other pursuits. $[\ \text{Chapter 9-Verse 120} \]$

Purva Pakshi:

- Lay + animals don't do Upasana. Brahmatvam natural to all but because of ignorance some have not claimed.
- Agyanat lack of Moksha. Bandha Agyanam common to Karma Yogi, Upasaka.



LECTURE 280

Verse 120: Introduction

a) Upasana Vritti:



- What is Upadana Karanam if Brahmatvam is Karyam?
- Vritti Avritti repetition.
- Material cause.

Vritti – Avritti	Brahmatvam	
Upadana Karanam.Clay withdrawn.Vritti gone.	Karyam.Pot disappears.Brahmatvam gone.	

Ingenious topic – nowhere else discussed.

Karana Abava	Karya Abava
--------------	-------------

b) Jnani Vritti:

- Brahmatvam claimed as my nature and is a fact not artificial, not Karyam, natural, not a product.
- Jnana Vritti not Upadana Karanam.
- If Jnana Vritti goes, Ajnana Vritti does not come.
- Jnani does not deliberately entertain Jnana Vritti. He is involved in other Vyavahara.
- Brahmatvam status does not go.
- It is never loosable.

Verse 118:

Upasakas Brahman status – Artificial, loosable.

- Jnanis Brahman status Natural, unloosable.
- Humanness fact can't be lost just because you don't entertain thought. Brahmatvam status not lost because of anger.

Teaching:

Not freedom from anger.

Purva Pakshi:

Misses point and asks irrelevant question.

Verse 119:

Purva Pakshi:

• Why you say Jnanis Brahmatvam is natural – everyone's Brahmatvam natural.

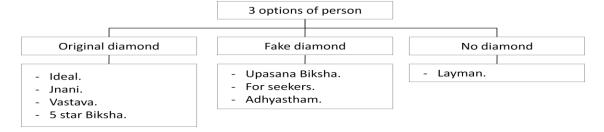
Vidya:

- Layman doesn't claim.
- Nirguna Upasaka also ignorant doesn't claim.
- Both Upasaka & layman same in ignorance. Both don't claim Brahmatvam is factual. Both don't claim Moksha. Both Samsari not liberated.
- Non factuality common to both continuation of Samsara common.

Purva Pakshi: Question

- Layman / Karma Yogi / Upasana Yogi / Nirguna Brahma Upasaka ignorance, Samsara, non factuality common.
- Why Nirguna Upasaka special and dedicate Chapter 9 to Samvadi Brahmana.

Vidya:

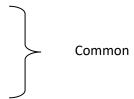


Verse 121:

पामरणां व्यवहृतेर्वरं कर्माद्यनुष्ठितिः । ततोऽपि सगुणोपास्तिर्निर्गुणोपासना ततः ।।१२१।। It is better to perform the works ordained in the scriptures than be engrossed in worldly affairs. Better than this is to worship a personal deity and meditation on the attributeless Brahman is still better.

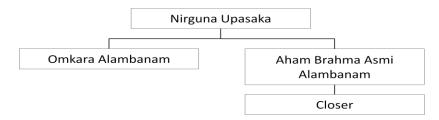
[Chapter 9 – Verse 121]

- Gradation in Agyanis exist. All similar in certain aspects.
- · Agyanam.
- Lack of factual Brahmatvam.
- · Samsaritvam.



Uncommon:

- · Proximity to Jnanam different.
- One in front of sterling club / Mambalam / Delhi / America.
- Nirguna Upasaka = closest to Nirguna Brahma Jnanam.
- Karma Yogi closer to Moksha compared to layperson, illiterate.
- Saguna Upasaka closer to Moksha. Varam superior.



• Instead of imagining, I am miserable imagine I am Brahman. Moksha my nature practiced by seekers who are afraid to come to binary format. Do Nirguna Brahma Upasanam & come to Nirguna Brahma Jnanam.

Verse 122:

यावद्विज्ञानसामीप्यं तावच्छ्रैष्ठ्यं विवर्धते । ब्रह्मज्ञानायते साक्षान्निर्गुणोपासनं शनैः ।।१२२।। That which is nearer to the realisation of Brahman is superior; and meditation on the absolute gradually becomes like direct realisation of Brahman.

[Chapter 9 – Verse 122]

- Concludes topic.
- Upasaka & Jnani Aham Brahma Asmi Vritti Bheda.

Verse 74 - 122:

- To an extent Sadhaka closer to Jnanam to that extent he is considered superior.
- Pamara/ Karma Yogi/ Saguna Upasaka/ Nirguna Upasaka/ Nirguna Jnanam.



No Sadhana

Saguna Bheda Upasaka	Nirguna Brahma Upasanam
Rama / Krishna	Imagine I am liberated

Upadesa Sahasrai:

भेदभावनात्सोऽहमित्यसौ | भावनाऽभिदा पावनी मता ||८||

Meditation without duality, that is, meditating as 'I am HE', is superior to meditation which assumes a separation between the Bhakta (devotee) and the beloved Lord. [Verse 8]

- Bheda Bavana Soha Mithyathou.
- Bheda / Abheda Upasana.
- Dvaita / Advaita Upasana.
- Shanaii.. Soon without another birth or Krama Mukti, hope to get Jnanam in this birth.
- Upasana Vritti leads to Jnana Vritti after Jnana Vritti. Nothing more Aham Brahma Asmi fact for me. Nirguna Upasana nowhere else topic discussed.

Verse 123:

यथा संवादिविभ्रान्तिः फलकाले प्रमायते । विद्यायते तथोपास्तिर्मुक्तिकालेऽतिपाकतः ।।१२३।। A 'leading' error leads to the desired goal, when it becomes knowledge. Similarly meditation on Brahman when ripened, leads to release and becomes real knowledge. [Chapter 9 – Verse 123]

- Chapter 9. controversial chapter.
- How Upasana Vritti gets converted to Jnana Vritti Verse 123 157.

Gist:

• Upasana Vritti Can't automatically become Jnana Vritti.

- If Upasana Vritti produces Jnanam, it will become Pramanam what produces Jnana Vritti is called Pramanam – source of knowledge – 6 source of Pramanam, Pratyaksha, Anumana, Upamana, Anupalabdhi, Shabda.
- Mind can't generate Jnana Vritti by itself. Hence it is not Pramanam source of knowledge. Mind supports Pratyaksham to produce Pramanam.
- Pratyaksha, Indriyani or mind by itself not a Pramanam.
- Upasana Vritti cannot get converted to Jnana Vritti. It cannot produce Jnana Vritti.
- Mind can't produce Jnana Vritti.
- How Upasana Vritti leads to Jnanam.

Vidya:

- Nirguna Upasana Vritti Abhyasa = Karma. All Upasanas are Manasa Karma.
- All Karmas have power to remove Papam / Pratibanda / obstacle –
 Ashudhi is gone.

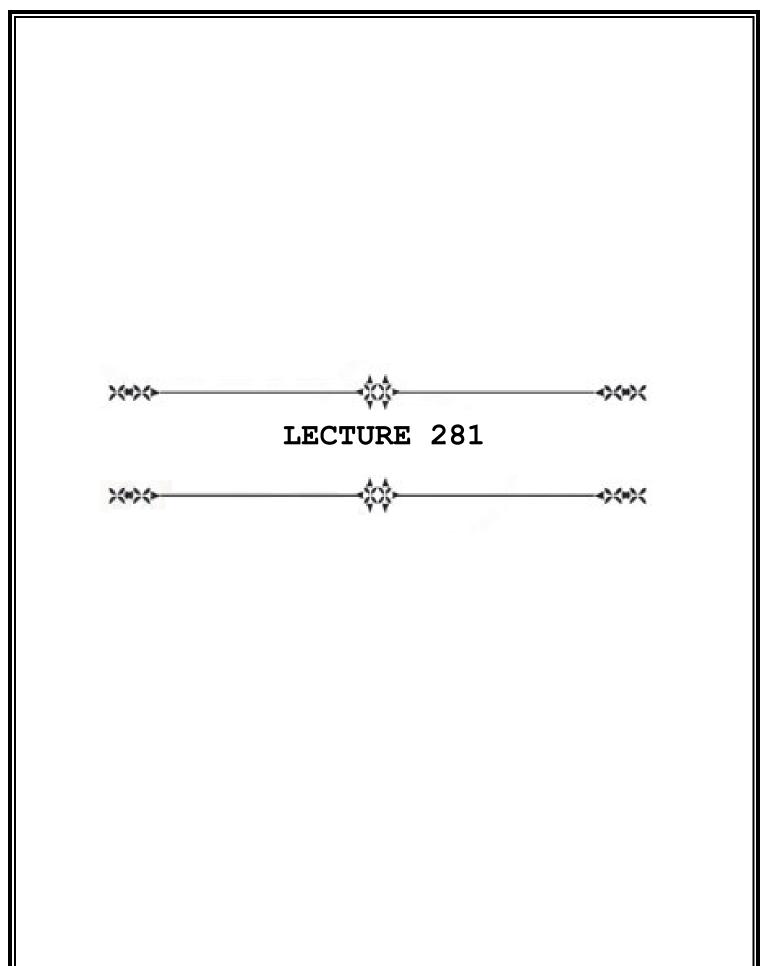
Positively:

 Can produce Chitta Shuddi through Ashudhi Nivritti. When obstacles gone, that mind goes back to Vakya Vichara again. Go back to Pramanam. Jnana Vritti can't be produced without Pramanam – Mahavakya Vichara only Pramanam.

Previous time	2 nd time Vichara now	
- With obstacles / Antahakarana Pratibanda.	 Pratibanda reduced / gone. Without obstacles. 	
- No Jnana Vritti Produced.	- Accept Aham Brahma Asmi as a fact	
Produced Upasana Vritti.Mahavakya not properly operated.	while listening Binary format natural.	

Convertion:

Removes Pratibanda. Mahavakya Vichara gives Jnana Vritti.



LECTURE 281

Verse 74 - 122:

Difference between Aham Brahma Asmi.

Upasana Vritti	Jnana Vritti	
- Nirguna Brahma Upasana not fact but Sadhyam at a later time.	- Nirguna Brahma Jnanam fact for Jnani.	

Verse 123 – 157:

- How Upasana leads ultimately to Jnana Vritti.
- Jnana Vritti generated only by Mahavakya Vichara and that alone leads to Moksha / liberation – not Upasana Vritti – Avritti.
- In Jnana Vritti alone, I come to binary format & Aham Brahma Asmi is a fact.
- Upasana Vritti not an end in itself. Helps person come to Jnana Vritti hence useful.
- Mahavakya Pramanam alone produces Jnana Vritti.
- Upasana automatically can't become Jnana Vritti, then it will become Pramanam.
- Mind itself can't produce Jnana Vritti Mind by itself not a Pramanam.
 Sense organs are a Pramanam.
- Nirguna Upasaka after practicing Upasana for sometime, as a result of Upasana has to prepare mind more and comes back to Mahavakya Vichara.
- Because of impurity, Mahavakya earlier couldn't prepare Jnana Vritti.
- Nirguna Upasana being a form of Karma, will help in removing impurity.
 Drishta or Adhrishta Papam Pratibanda removed and then comes back of Mahavakya Vichara.
- Sravanam produces Aham Brahma Asmi Vritti.
- It will not be Samvadi Brahma Upasana Vritti but Sakshat Jnanam itself.
- Mahavakya alone generates Jnana Vritti.
- 2 examples before for Nirguna Upasana Samvadi Brahma leads to confusion.

a) Maniprabha as Mani:

Brahma mistakes leads to real Mani itself.

b) Anumanam:

- Mist mistaken as smoke and wrongly inferred, then fire is located.
- Went to get fire. No smoke but fire was present pursuit of fire based on wrong Anumana.
- Samvad Brahma lead to Agni Prapti.
- Maniprabha error lead to Mani Prapti.
- "Aham Brahma Asmi Upasana lead to Aham Brahma Asmi Aikya Vritti".
- This is Sutra Buta Vakyam elaborated Brahma error leads to actual Aikya Darshanam.
- As Upasana ripens, impurities reduced, obstacles removed, Jnana Vritti comes.
- Instead of Karma Yoga Kahika / Vachika Karma, it is Manasa Karma.
- Aham Brahma Asmi Upasana Vritti leads to Aham Brahma Asmi Jnana Vritti – becomes Vidya.
- This idea painted on big canvas by Vidya.

Verse 124:

संवादिभ्रमतः पुंसः प्रवृत्तस्यान्यमानतः । प्रमेति चेत्तथोपास्तिर्मान्तरे कारणायताम् ।।१२४।। (Doubt): A man working prompted by a 'leading' error gets correct knowledge not by the leading error but by another evidence. (Reply): the meditation: on the absolute may also be taken as the cause of other evidence (Nididhyasana leading to direct realisaton). [Chapter 9 – Verse 124]

Purva Pakshi: Question:

- Upasana not accepted as Pramanam.
- It is Karma, Pramanam alone produces Prama.

Example: Mani / Agni

- Brahma doesn't produce knowledge Prama.
- Went after mist / Mani Prabha instead of smoke Mani was error.
- Chakshu Pratyaksha was Pramanam in both cases.

- Without Pramanam no knowledge Vritti.
- How Nirguna Brahma Upasana leads to Nirguna Brahma Jnanam without operation of Pramanam?

Vidya:

- You have to come to Mahavakya Vichara once again which is Pramanam for Brahma Jnanam.
- Error useful to come to Vichara again.
- Error not cause / or is Pramanam.

Verse 125:

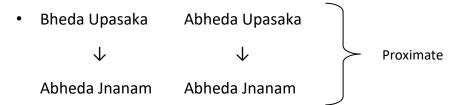
मूर्तिध्यानस्य मन्त्रादेरिप कारणता यदि । अस्तु नाम तथाप्यत्र प्रत्यासित्तर्विशिष्यते ।।१२५।। (Doubt): Meditation on the form of a deity and repetition of a sacred formula also lead to the goal. (Reply): let it be so: but the specialty of meditation on the Absolute is that it is nearest to the goal of self – realisation. [Chapter 9 – Verse 124]

Purva Pakshi:

• I thought in meditation Upasana Vritti gets converted into Jnana Vritti. Direct convertion in meditation itself.

Stage 1	Stage 2	Stage 3
Upasana Vritti Nirguna Brahma Upasana	Maha Vakya Vichara	Jnana Vritti (Nirguna Brahma Jnanam)
Milgulia Bialilla Opasalia		(Mirguna Branna Jhanam)

- In anger asking question what is greatness of Nirguna Brahma Upasana?
- Karma Yoga leads to Vakya Vichara.
- Gayithri Mantra Japa leads to Vakya Vichara.
- Jnanam only through Vichara.
- 154 Verses Chapter 9 Samvadi Brahma.
- Saguna Ishvara Upasana / Japa gives Chitta Shudhi, Guru Prapti.
- What is specialty of Nirguna Brahma Upasana?
- Viseshana Kaha?
- It is closer to Jnanam than Abheda Upasaka.



Upadesa Sara:

भेदभावनात्सोऽहमित्यसौ | भावनाऽभिदा पावनी मता ||८|| Meditation without duality, that is, meditating as 'I am HE', is superior to meditation which assumes a separation between the Bhakta (devotee) and the beloved Lord. [Verse 8]

• Srividya Upasana – superior – Abheda encouraged.

Lalitha Sahasranama - Dhyana Solka:

अरुणां करुणा तरङ्गिताक्षीं धृत पाशाङ्कुश पुष्प बाणचापां अणिमादिभि रावृतां मयूखैरहमित्येव विभावये भवानीम् ।।

Arunam karuna tarangitakshlm dhruta pashankusha pushpa Animbadibhi ravrutam mayukhai rahamityeva vibhavaye bhavanim

I imagine of my goddess Bhavani, Who has a colour of the rising sun. Who has eyes which are waves of mercy, Who has bow made of sweet cane, Arrows made of soft flowers, And Pasanugusa in her hands, And who is surrounded, By her devotees with powers great, As personification of the concept of "Aham".

- For Upasaka, imagination not a fact imagination closer to fact.
- Aham Brahma Asmi Upasaka better than Jiva depending on external world.

Verse 126:

निर्गुणोपासनं पक्वं समाधिः स्याच्छनैस्ततः । यः समाधिर्निरोधाख्यः सोऽनायासेन लभ्यते ।।१२६।। When meditation on the attributeless Brahman is mature it leads to Samadhi. This state of intense concentration at ease leads on to the Nirodha state in which the distinction between subject and object is eliminated. [Chapter 9 – Verse 126]

Vividisa Sanyasa:

Taken, for Sravanam, Mahavakya Vichara. Aikyam not a fact for him.

Until Sanyasa:

- Practiced Bheda Puja + Upasana as Grihasta, Brahmachari improves Sadhana Chatushtaya Sampatti.
- God external.

Vividisa Sanyasa:

- Abheda Mantra, Hamsa Gayithri, Abheda Upasana.
- Soham, Aham Brahma Asmi Mantra.
- Not come to Vakya Vichara.

Siksha Valli - Taittriya Upanishad - 1st Chapter:

अहं वृक्षस्य रेरिवा। कीर्तिः पृष्टं गिरेरिव। ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि। द्रविण॰ सवर्चसम्। सुमेधा अमृतोऽक्षितः। इति तिशङ्कोर्वेदानुवचनम् ॥ १ ॥ Aham vrksasya reriva, kirtih prstham gireriva, urdhvapavitro vajiniva svamrtamasmi dravinagm savarcasam, sumedha amrtoksitah, iti trisankorvedanuvacanam | | 1 | |

'I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I - this is the sacred recitation of Trisanku, after he realised the truth. [I - X - I]

- I am Jagat Karanam, Jagat Adhishtanam Brahman repeats Upasaka.
 Jnanam in Brahmananda Valli comes later.
- Practices Aham Brahma Asmi first.
- Activator of universe.
- In the end it says it is wisdom of Trisanku Rishi not fact for him.
- Nirguna Brahma Upasaka closer to Nirguna Brahma Jnanam. It is Upasana because he can't come to binary format.
- Takes Ashtanga Yoga of Patanjali for Nirguna Brahma Upasana Dhyanam.
- Yama / Niyama / Asana / Pranayama / Pratyahara / Dharana / Dhyana / Samadhi.
- Samadhi = Nirguna Brahma Upasana Abhyasa = Karma Yoga.
- To remove obstacles Dharana Dhyana Pakvam sufficiently developed matured, leads to Samadhi.

Samadhi Abhyasa:

- Panchadasi = Chapter 1, chapter 7.
- Gita = Chapter 6.
- Willful continuation of Vritti is replaced by spontaneous will less continuation of Vritti.
- Nirguna Brahma Upasana leads to Samadhi gradually after Savikalpaka Samadhi, deliberate repetition without distraction, Nirvikalpaka Samadhi.



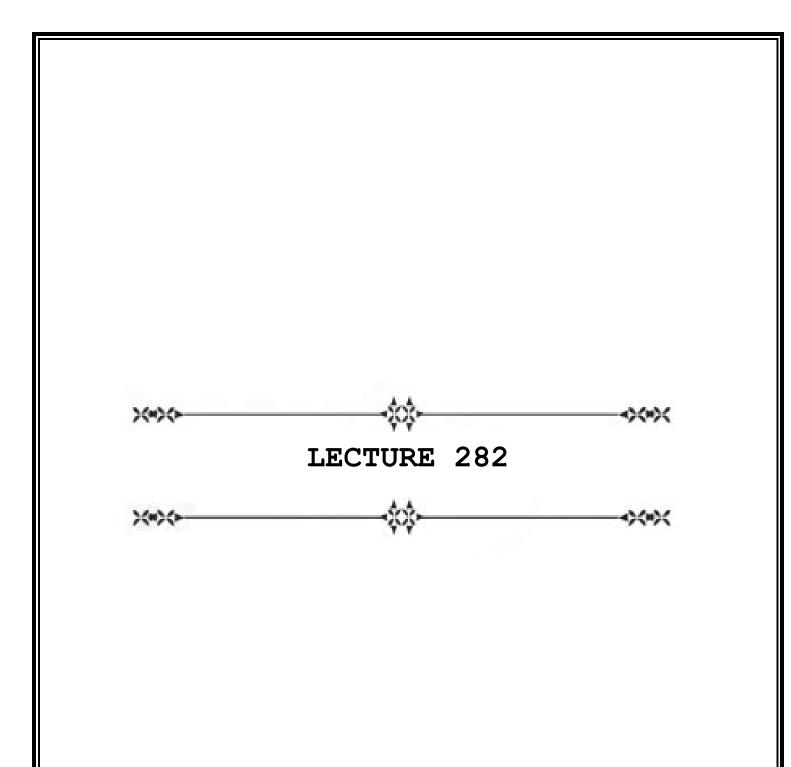
- After Akhanda Nama Keertanam, during Prasadan Nama continues, not will based, Vasana based, spontaneous, Anayasa.
- Ayasa = deliberate effort.
- Anayasa = without effort.
- Karma Yoga can't produce Jnanam. Karma not Pramanam.
- It will help to come to Mahavakya Vichara.
- Nirvikalpa Samadhi can't produce Jnanam.
- Saguna Ishvara Krishna / Rama Dhyanam is also absorption where a person doesn't feel difference merges into Devata.

Verse 127:

निरोधलाभे पुंसोऽन्तरसङ्गं वस्तु शिष्यते। पुनः पुनर्वासितेऽस्मिन्वाक्याज्जायेत तत्त्वधीः ।।१२७।। When such complete cessation of mental activity is achieved, only the association less entity (Atman) remains in his heart. By ceaseless meditation on it based on the great sayings, arises the knowledge 'I am Brahman'. [Chapter 9 – Verse 127]

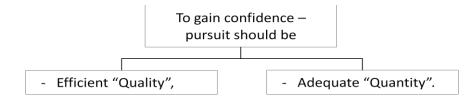
Important Verse:

- Nirguna Brahma Upasana division resolved. Meditator, object of meditation, process of "Meditation" – resolved.
- Dhyata, Dhyanam, Dhyeyam resolved. Does not deliberately entertain.
 Goes to dormant state. (Karana Shariram) not destroyed.
- Asangam Vastu Atma Adhistana left behind not associated with Triputi.
- Triputi Rahita Atma / Brahman Avasishyate remains this is height in Nirguna Brahma Upasana.
- Within Atma, Triputi resolves Nirguna Brahma Upasana practiced for Chitta Shuddhi.
- It does not produce Jnanam makes mind refined.
- When Aham Brahma Asmi Vasana nourished again and again, repeatedly, the Tattwa Jnanam will come through Mahavakya Vichara.



LECTURE 282

Introduction:



- Then Sravanam gives clear knowledge. I am Jnani, Mukta declared by Sadhaka to himself.
- Then job of Sravanam is over. Get confidence about myself.
- When confident Sadhak dwells on teaching again, he is easily able to shift from Δ format to binary format. This process is called "Nididhyasanam".
- "Nididhyasanam" pursued by confident student.
- If understanding is incomplete can't say boldly I have understood teaching with confidence.
- Within himself can't claim Aham Brahma Asmi / Mukta Asmi.
- Diffident student of inadequate Sravanam, Dwelling on Aham Brahma
 Asmi in meditation is not called "Nididhyasanam". It is called Nirguna
 Brahma Upasana. He continues Sravanam.
- For confident group, Sravanam is optional.
- What is proof of inadequacy? Lack of confidence proves it.
- What is benefit of Nirguna Brahma Upasana?
- Dwelling on teaching was meant for format shift.
- When Jnanam Shaky, no question of shifting format.
- Format shifting requires unshaken Jnanam.

Gita:

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता। योगिनो यतचित्तस्य युक्ततो योगमात्मनः॥ ६.१९॥ 'As a lamp placed in a windless place does not flicker', is a simile used to describe the Yogi of controlled mind, practicing Yoga in the self (or absorbed in the Yoga – of – the – self.) [Chapter 9 – Verse 19]

- Purpose of Upasanam is not format shifting.
- What is difference between "Nididhyasanam" & Upasanam?

Upasanam:

- To make Sravanam more efficient and adequate.
- Nirguna Brahma Upasanam will help in making Sravanam more powerful.
 When Sravanam inefficient and inadequate, go to 1st group.

Nididhyasanam:

• I understand Mahavakyam and have confidence. No hesitation to say I am Jnani + Mukta then Dwell on teaching for format change.

Nirguna Brahma Upasanam:

- Makes Sravanam efficient.
- Uses Ashtanga Yoga practices which leads to Samadhi.
- Aham Brahma Asmi Samskara is entrenched, Advaita Vasana gets well entrenched as a result of Abheda Upasana.
- Sravanam increases Upasaka can't drop Sravanam.

Verse 127:

Punaha Punaha Vasite... when mind gets Aham Brahma Asmi Vasana,
 Samskara gets deeper in subconscious mind. Understands Mahavakya.

Verse 128:

निर्विकारासङ्गनित्यस्वप्रकाशैकपूर्णताः । बुद्धौ झटिति शास्त्रोक्ता आरोहन्त्यविवादतः ।।१२८।। There is then a perfect realisation of Brahman as the immutable, assoicationless, eternal, self – revealed, secondless whole, as indicated in the scriptures. [Chapter 9 – Verse 128]

- After Upasana, when mind has Aham Brahma Asmi Samskara, learns Shastras more + more and receives it well Guru tells what Shastras tell, enters Buddhi.. Previously repoacheting, Boomaraging.
- With hard skull of student, Mahavakya comes back to teacher.
- After Upasana, student becomes more absorbing like blotting paper.
- Enters Buddhi instantaneously. Not tube light lights up next Wednesday!
- What enters is not I am Annamaya Kosha, Pranamaya Kosha.
- I am Nirvikara, Nitya, Asanga Svaprakasha Sakshi.
- Eka, Poorna Sakshi.

 Receives teaching without resistance because of Sraddha. Because he knows, Mahavakyam is Pramanam for Atma.

Verse 129:

योगाभ्यासस्त्वेतदर्थोऽमृतिबन्द्वादिषु श्रुतः । एवं च दृष्टद्वारापि हेतृत्वादन्यतो वरम् ।।१२९।। The Amrtabindu and other Upanishads recommend Yoga for the same object. It is clear therefore that mediation on the attribute less Brahman is superior to other types of worship. [Chapter 9 – Verse 129]

- Existence of Nirguna Brahma Upasana for diffident student of inadequate Sravanam exists in Shastram.
- Helps student and Sravanam gives knowledge.
- Amruta Bindu Upanishad Chapter 7 9 & Chapter 16 17.
- Yoga Abhyasa prescribed as part of Nirguna Brahma Upasana Dhayana.
 Dhyana Abhyasa Nirguna Brahma Upasana prescribed in Upanishad.

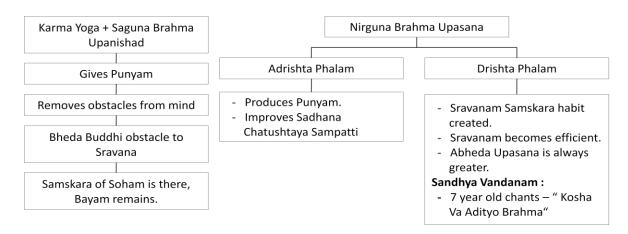
Katho Upanishad:

- Omkara Upasana Saguna Brahma Upasana prescribed to come to Jnana Yoga / Vedanta Sravanam.
- Upasana Yoga + Karma Yoga prescribed for Sadhana Chatushtaya Sampatti & for efficient Sravanam.
- Sravanam alone gives Jnanam Avantara Vakyam Srvanat Paroksha Jnanam.
- Mahavakya Sravanat Aparoksha Jnanam.
- Saguna Brahma Upasana Nirguna Brahma Upasana



Bheda Upasana Abheda Upasana

- What is superior?
- Karma Yoga / Saguna Upasana ideal for student without Sravanam + Guru.
- If student has heard Sravanam of Mahavakyam and Sravanam is insufficient and inefficient, and Sadhak is not able to derive Jnanam, Nirguna Brahma Upasana better.
- Karma Yoga + Saguna Brahma Upasana helps Sravana by giving Punyam + Adrishta Phalam. Saguna Upasana creates Dvaita obstacles I am Dasa, you are great.



Sandhya Vandanam:

असावादित्यो ब्रह्म-ब्रह्मैवाह्ममस्मि । Asavadityo brahma - brahmaivahamasmi

- Amarshanam Suktam Papam destroying Suktam occurs in Mahanarayana Upanishad – chanted during Snanam.
- Aham Asmi Brahma ... repeated... practice Aham Brahma Asmi Abheda Upasana even, though not convinced.
- Nirguna Abheda Upasana later converted to Abheda Jnanam.
- Saguna Brahma Upasanam Inferior
 Karma Yoga inferior
- Vedanta student practices Nirguna Brahma Upasana.

Verse 130:

उपेक्ष्य तत्तीर्थयात्राजपादीनेव कुर्वताम् । पिण्डं समुत्सृज्य करं लेढीति न्याय आपतेत् ।।१३०।। Those who give up meditation on the attributeless Brahman and undertake pilgrimages, recitations of the holy formulas and other methods, may be compared to 'those who drop the sweets and lick the hand'.

[Chapter 9 - Verse 130]

- Practical instruction for inadequate Sravanam student, who is afraid to claim I am liberated, has inadequate Sadhana Chatushtaya Sampatti.
- If student says: I am Jnani, Mukta Ashariri, binary format has adequate Sravanam. Then fine.
- If not able to claim, practice Aham Brahma Asmi. Japa Nirguna Brahma Upasana, Abheda Upasana don't go back to Puja, Teerta, Yatra, Dvaita Sadhana.
- Nirguna Brahma Upasana can give Sadhana Chatushtaya Sampatti.

Verse 131:

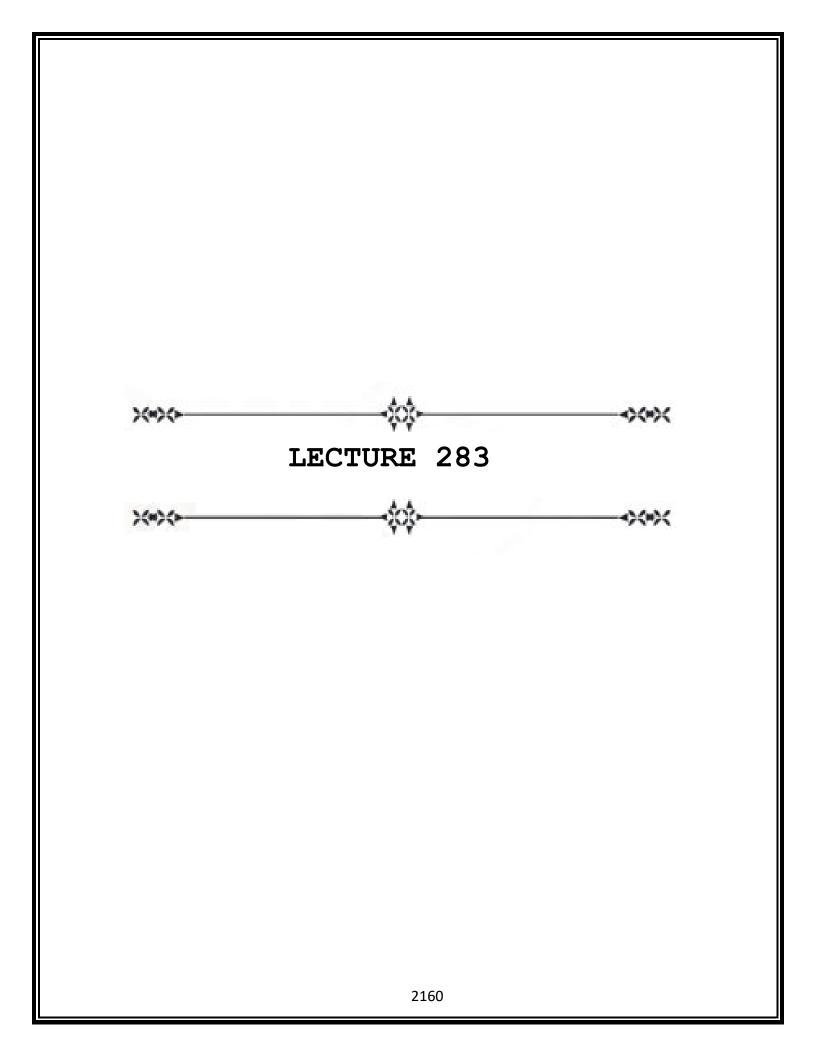
उपासकानामप्येवं विचारत्यागतो यदि। बाढं तस्माद्विचारस्यासंभवे योग ईरितः ।।१३१।। (Doubt): this applies also to those who meditate on the attributeless Brahman giving up enquiry into its nature. (Reply): true, therefore only those who are not able to practice enquiry have been asked to meditate on the attributeless Brahman. [Chapter 9 – Verse 131]

Purva Pakshi - question:

• Isn't Nirguna Brahma Upasana inferior to Sravanam why not go to Sravanam instead of Nirguna Brahma Upasana.

Vidya:

• If person can do efficient adequate Sravanam, then Upasanam not required.



LECTURE 283

- Role of Nirguna Brahma Upasana / Aham Brahma Asmi Abheda Upasana Vichara alone gives Aparoksha Jnanam. If Vichara not efficient, inadequate knowledge not attained, then it is deficiency in qualification.
- Abheda Upasanam closer to Abheda Advaita Jnanam.

Sravanam + Mananam	Saguna / Nirguna Upasana
Main means of Jnanam.Sweet.	Not Pramanam.Supplement.Not give direct Jnanam.Licking hand.

Purva Pakshi: Question:

Why go to Nirguna Brahma Upasana, inferior, if Vichara can give Jnanam.

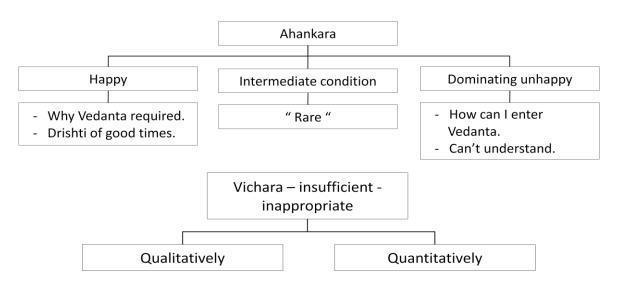
Vidya:

- Not prescribing Nirguna Brahma Upasana in place of Vichara but as supplement when Vichara inadequate, inefficient due to obstacles. It's a booster aerial.
- Can't take only supplement & drop food. Deficiency in qualification in student.
- How I know whether I need Vichara.
- If I understand Mahavakya and claim I am Muktaha, Jnani, in binary format then Vichara not required.
- If I understand but can't claim I am Jnani, Mukta, then Nirguna Brahma Upasana prescribed.

Verse 132

बहुव्याकुलचित्तानां विचारात्तत्त्वधीर्निह । यो यो मुख्यस्ततस्तेषां धीदर्पस्तेन नश्यति ।।१३२।। Those who are very fickle – minded and agitated do not have the knowledge of Brahman by the practice of enquiry. Therefore control of the mind is the chief means for them. But is their mind becomes free from distractions. [Chapter 9 – Verse 132]

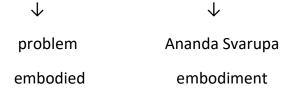
- Minds preoccupation with 5 segments profession, possession, family, body, mind = Bahu Vyakulam Chittam.
- Preoccupation technically called Ahankara.



- Knowledge doesn't function into format convertion.
- Can't forget family, possessions financial problems = Ahankara.
- With Ahankara pre occupation, can't say I am Ananda Svarupa.

Example:

- Chinese proverb.
- Shoe fit can't feel.
- Body / Mind healthy can't feel their existence Sakshi Dominant Ahamkara forgotten.
- Body / Mind disturbing Ahankara dominates Sakshi forgotten.
- Ahankara never equal to Brahman.



- Hence Yoga Abhyasa prescribed.
- Meditation Sravanam



After sometime reversed.

By Nirguna Brahma Upasana:

- Thought preoccupations, disturbances come down = Uparama in Sadhana Chatushtaya Sampatti.
- Does not give Jnanam. Uparama Bavati Dhi Darpaha nashyati...
- Same idea in Panchadasi Chapter 6 Verse 276 286 11 Verses.
- With Uparama, do Sravanam again, it produces Jnanam.

Verse 133: Important Verse:

अव्याकुलिधयां मोहमात्रेणाच्छादितात्मनाम्। सांख्यनामा विचारः स्यान्मुख्यो झटिति सिद्धिदः ।।१३३।। For those whose intellects are no longer distracted nor restless but are merely covered by a veil or ignorance, the analytical system called Sankhya (intellectual enquiry) is prescribed. It will quickly lead them to spiritual illumination. [Chapter 9 – Verse 133]

Some

- Restless.
- Bahu Vyakula Chittam.
- Preoccupations, 4 sides problem.
- Dhyana / Nirguna Brahma Upasana / Yoga Pradhanam.
- Pancha Anatmas profession / possession / family / body / mind trouble us.
- Adhyatma, Adibautika, Adideivika obstacles.
- Feel pinch of shoes.
- Require Dharana, Dhyana, Samadhi for Chitta Shudhi.

- Some with Uparama.
- Re Sravanam.
- No preoccupation.
- Karma Yoga / Upasana Yoga Sadhanas fructified.
- Body / Mind / Purva Vasanas OK.
- Wearing shoes don't feel.
- Have Only one problem self ignorance.
- Only Vichara required.
- Agyanam with layer of Avarna Shakti alone is there. (Vikshepa Shakti – reduced)
- Mind clean, steady.
- Vichara primary Sadhana for him.
- Japa to keep mind healthy.
- Sravanam gives result without Deha Abhimanam.

Keno Upanishad:

3 classes + test – over.

Keno Upanishad: Teacher:

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचँ स उ प्रागस्य प्रागः चनुषश्चनुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २ Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah

caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti

Preceptor: It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

न तत्र चन्तुर्गच्छति न वाग्गच्छति नो मनो न विद्यो न विजानीमो यथैतदनुशिष्या अन्यदेव तद्विदितादथो अविदितादिध इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचित्तरे ः Na tatra caksur gacchati na vag gacchati no manah na vidmo na vijanimo yathaitad-anusisyat Anyadeva tad viditad atho aviditadadhi Iti susruma purvesam ye nastad vyacacaksire

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.

[Chapter 1 – Verse 3]

यद्वाचानभ्युदितं येन वागभ्युद्यते तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

Yad vaca'nabhyuditam yena vagabhyudyate Tadeva Brahma tvam viddhi nedam yad-idam-upasate

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

Keno Upanishad: Test:

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् यदस्य त्वं यदस्य च देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् १ Yadi manyase suvedeti dabhramevapi nunam tvam vettha brahmano rupam yadasya tvam yadasya devesvatha nu mimamsyameva te manye viditam

The preceptor here hastens to warn his disciple: "If you think, 'I Knew well', it is certainly but little – the form of the Brahman you have known is also the form of the Deva-s. Therefore, I think that what thou thinkest is still to be ascertained." [Chapter 2 – Verse 1]

Keno Upanishad: Student:

नाहं मन्ये सुवेदेति नो न वेदेति वेद च यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २ Naham manye suvedeti no na vedeti veda ca yo nastad veda tad veda no na vedeti veda ca

- (2) I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [Chapter 2 Verse 2]
 - Vichara produces instantaneous result.
 - Moksha definition = coming to binary format instantaneously.

Verse 134:

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरिप गम्यते । एकं सांख्यं च योगं च यः पश्यति स पश्यति ।।१३४।। 'the state of spiritual balance is obtainable by both the Sankhyas (those who follow the path of enquiry) and the Yogis (those who practice meditation). He really knows the meaning of the scriptures who knows that the paths of enquiry and meditation are the same'. [Chapter 9 – Verse 134]

Shastra admits 2 types of students always Sravana Pradhana Srota Yoga Pradhana Srota Bahu Vyakula Dhiyaha. a) Avyakula Diyaha. b) Has Pre – occupation. b) No preoccupation. c) Private story – Big c) Doesn't require Nirguna Ramavana. Brahma Upasana – 134 e) Mandukya Upanishad: Verse. Mano Nigraha yattam [II - K - 40] required after Nirodha Chotpatti (other than Brahma nothing exists) 132 Verse.

Mandukya Upanishad:

मनसो निग्रहायत्तमभयं सर्वयोगिनाम् । दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ४०॥ Manaso nigraha - yattama - bhayam sarva - yoginam, duhkha - ksayah prabodhas - capya - ksaya santi - reva ca. | | 40 | |

Yogis who do not follow the path of knowledge as declared in this Karika depend upon the control of their mind for fearlessness and destruction of misery, and also the knowledge of the self and eternal peace. [II - K - 40]

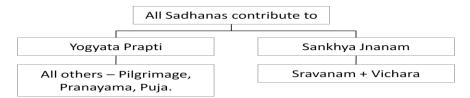
बहुव्याकुलचित्तानां विचारात्तत्त्वधीर्निह । यो यो मुख्यस्ततस्तेषां धीदर्पस्तेन नश्यति ।।१३२।। Those who are very fickle – minded and agitated do not have the knowledge of Brahman by the practice of enquiry. Therefore control of the mind is the chief means for them. But is their mind becomes free from distractions. [Chapter 9 – Verse 132]

Gita:

यत्साङ्क्षीः प्राप्यते स्थानं तद्योगैरपि गम्यते। एकं साङ्क्षां च योगं च यः पश्यति स पश्यति॥ ५.५॥ That place which is reached by the Samkhya-s (Jnani-s) is also reached by the Yogin-s (Karma-Yogin-s). He "sees," who "sees" Samkhya and Yoga as one.[Chapter5-Verse 5]

Binary format:

- a) Moksha attained by Sankhya Pradhana people.
 - Need limited Japa, Upasana.
 - Don't require Nirguna Brahma Upasana.
 - Yoga Pradhana people supported by Sravanam + Upasanam. Ultimately Mahavakya Sravanam + Vichara responsible for Moksha.
 - That person, who understands both, alone sees Pashyati.



Verse 135:

तत्कारणं सांख्ययोगाधिगम्यमिति हि श्रुतिः। यस्तु श्रुतेर्विरुद्धः स आभासः सांख्ययोगयोः ।।१३५।। The sruti too declares that with both enquiry and meditation people know the highest; but whatever in the books of Sankhya and Yoga are against the Sruti are to be rejected. [Chapter 9 – Verse 134]

Sruti quotations for above :

Svetasvatara Upanishad:

नित्यो नित्यानां चेतनश्चेतनाना मेको बहूनां यो विद्धाति कामान् । तत्कारणं सांरूययोगाधिगम्यं ज्ञात्वा देवं ग्रुच्यते सर्वेषाश्चैः ॥ १३ ॥ nityo nityanam cetanas cetananam eko bahunam yo vidadhati kaman tat karanam samkhyayogadhigamyam jnatva devam mucyate sarvapasaih || 13 ||

He is the eternal among the eternals, and the intelligent among all that are intelligent. Though one, he grants the desires of the many. One is released from all fetters on realising him, the cause of all, who is comprehensible through philosophy and religious discipline. [Chapter 6 – Verse 13]

Brahma Sutra:

स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्नान्यस्मृत्यनवकाशदोषप्रसङ्गात् ।

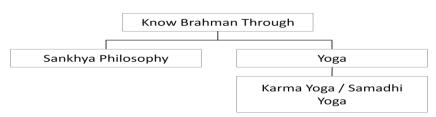
Smrityanavakasadoshaprasanga iti chet na anyasmrityanavakasadoshaprasangat

If it be argued (that from the acceptance of Brahman as the cause of the universe) arises the defect of the (Sankhya) Smrtis being left without any scope, then not so, for otherwise will arise the defect of other Smrtis losing their scope. [II-I-1]

एतेन योगः प्रत्युक्तः

Etena yogah pratyuktah

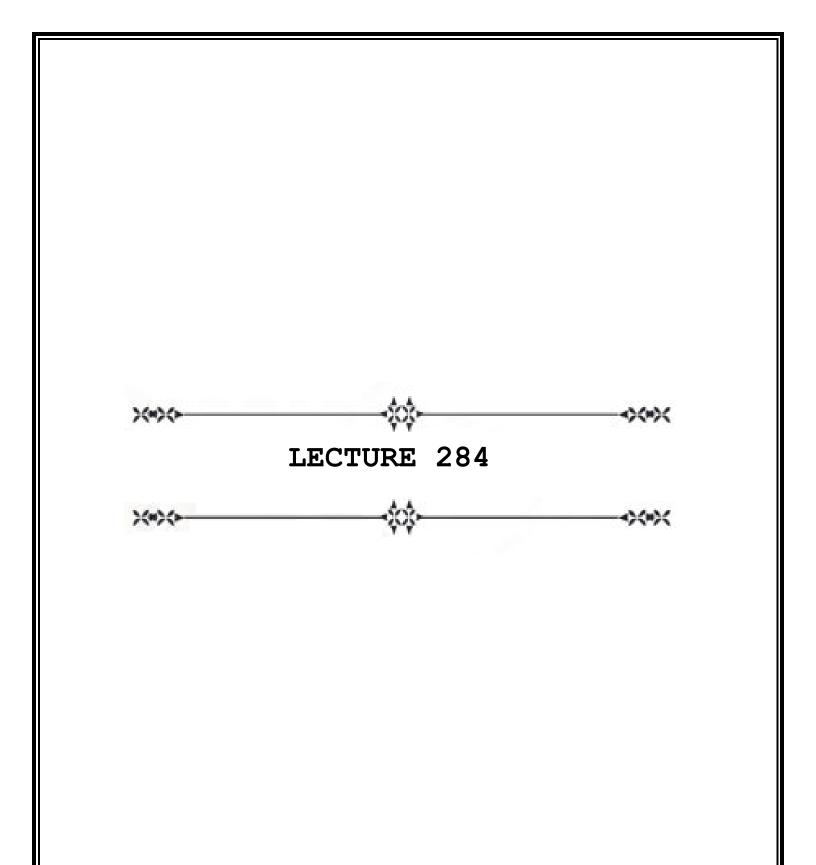
Hereby is refuted Yoga. [II - I - 3]



Brahma Sutra:

- Tatu Karanam Brahman.
- Is eating food or digesting food important?

Sankhya	Yogyata
Eating	Digestive power



LECTURE 284

Introduction:

From 123 Verse:

 Convertion of Aham Brahma Asmi Upasana Vritti into Jnana Vritti through Vichara.

Gita:

यत्साङ्क्षीः प्राप्यते स्थानं तद्योगैरपि गम्यते। एकं साङ्कां च योगं च यः पश्यति स पश्यति॥ ४.४॥ That place which is reached by the Samkhya-s (Jnani-s) is also reached by the Yogin-s (Karma-Yogin-s). He "sees," who "sees" Samkhya and Yoga as one.[Chapter5–Verse 5]

- Whatever goal reached by Yogi through Karma Yoga, same goal reached by Sankhya, through Jnana Yoga.
- Appears as 2 independent Margas but one goal.

Correct interpretation:

- · Karma Yoga Pradhana within Vichara.
- Jnana Yoga Pradhana with Karma Yoga outline.
- Divisions given by Ashramas.

Karma Yoga	Jnana Yoga
Grihasta Ashrama	Sanyasa Ashrama

- Jnanam without Yogyata = academic.
- Yogyata without Jnanam = ignorance.

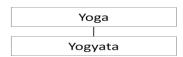
Panchadasi:

ईक्षणादिप्रवेशान्ता सृष्टिरीशकृता भवेत् । जाग्रदादिविमोक्षान्तः संसारो जीवकर्तृकः ।।६९।। Ishvara's creation extends from his willing to create the world to his entrance into his creation; Jiva's creation includes everything from the world of the waking state to his release from ignorance. [Chapter 8 – Verse 69]

Aparoksha Jnanam only by Vichara.

a) Svetasvatara Upanishad:





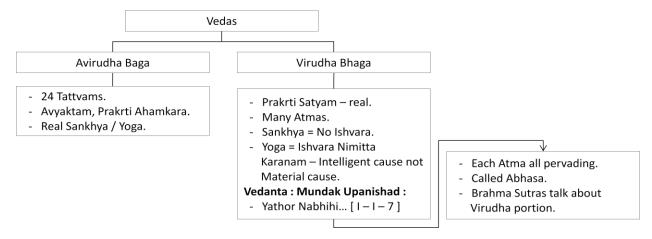
b) Brahma Sutra:

Sankhya Yoga Both negated

- Doubt classified in Brahma Sutra.
- Sankya (Kapila Muni) separate Kapila Sutras.

 \downarrow

- Yoga (Pantanjali) separate Yoga Sutras.
- Both are Astikas, accept Vedas as Pramanam.



Mundak Upanishad:

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति । यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७॥ Yathorna - nabhih srjate grhnate ca, yatha prthivyam - osadhayah sambhavanti, yatha satah purusat kesalomani tatha - ksarat sambhavatiha visvam || 7 ||

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the imperishable being comes out the universe. [1-1-7]

- Nirguna Brahma Upasana borrows from Yoga Shastra Avirudha portion like Dharana, Dhyana, Samadhi.
- Accept Yoga Abhyasa as Yogyata Prapti.

Verse 136:

उपासनं नापि पक्विमह यस्य परत्र सः । मरणे ब्रह्मलोके वा तत्त्वं विज्ञाय मुच्यते ।।१३६।। If one fails to perfect the practice of meditation in this life, one does so either at the time of death or in the region of Brahma. Then, obtaining direct knowledge of the reality, one is liberated. [Chapter 9 – Verse 136]

 Practice Nirguna Brahma Upasana, if Vichara – and Sravanam has not culminated in knowledge.

- Practice binary format in life convert Sravanam to Jnanam as fact.
- If knowledge not a fact, Sravanam has not fructified into Jnanam. Practice Aham Brahma Asmi Upasana. Later this leads to Vichara + Jnanam unique approach of Vidya in Chapter 9 controversial.
- When Yogyata comes all obstacles gone emotional, intellectual, obstacles (Adrishta Pratibanda) gone.
- If Upasana not converted to knowledge in this life, Krama Mukti in next Janma.

New topic:

- Punar Janma, Brahma Loka Prapti and then Jnanam + Moksha.
- Nirguna Brahma Upasana as means of Krama Mukti.
- Comfort in Δ format + fear of binary format are indicators.
- Vairagyam usually comes more in the fag and of life.
- Nirguna Brahma Upasana must continue Sravanam.
- Get knowledge in this Janma, liberation guaranteed. Liberation my nature, no – one to give guarantee.
- Knowledge: I am Nitya Mukta need not gain / loose Moksha.
- No guarantee from lord / Guru. 136 Sutra Sloka to be elaborated in following verses.

Verse 137:

यं यं वाऽपि स्मरन् भावं त्यजत्यन्ते कलेवरम् । तं तमेवैति यच्चित्तस्तेन यातीति शास्त्रतः ।।१३७।। The Gita says that a man attains that which he thinks of at the time of death. Wherever his mind is fixed, there he goes, says the Sruti too. [Chapter 9 – Verse 137]

Gita:

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्। तं तमेवैति कौन्तेय सदा तङ्गावभावितः॥ ८.६॥ Whosoever; at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being. [Chapter 8 – Verse 6]

- This Sloka for Ajnani. In Δ format for Saguna Brahma Upasana / Nirguna Brahma Upasana / Dharmis, final thought significant to determine next Janma. In Δ format Punar Janma is compulsory. Decides travel after death.
- Whatever one thinks at time of death Kalevaram (dropping body), that person Vyeti attains.

Prasno Upanishad:

यचित्तस्तेनैष प्राणमायाति । प्राणस्तेजसा युक्तः सहात्मना तथासङ्कल्पितं लोकं नयति ॥ १०॥ Yachitta - stenaisha praanam - aayaati prana - stejasaa yutah Sahaatmanaa yathaa sankalpitam lokam nayati || 10 ||

Whatever be his thought, accordingly he attains the Prana and the Prana, united with Udana, together with Jivatma, is led on to the world thought of. [Chapter 3 – Verse 10]

Chandogya Upanishad:

सर्वं खिल्वदं ब्रह्म तज्जलानिति शान्त उपासीत अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १ Sarvam khalvidam brahma tajjalaniti santa upasita; atha khalu kratumayah puruso yathakraturasmimlloke puruso bhavati tathetah pretya bhavati sa Kratum kurvita || 1 ||

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and mediate accordingly. [3-14-1]

Brihadaranyaka Upanishad:

स वा अयमातमा ब्रह्म विद्यानमयो मनोमयः प्राणमय-श्रव्यक्षम्यः श्रीत्रमयः पृथिवीमय आपोमयो वायुमय आकाश-मयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः कोधमयो-ऽकोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तवदेतिवृदंमयो-ऽदोमय इति ; यथाकारी यथावारी तथा भवति—साधु-कारी साधुर्भवति, पापकारी पापो भवति ; पुण्यः पुण्येन कर्मणा भवति, पापः पापेन । अथो खल्वाहुः काममय पंवायं पुरुष इति ; स यथाकामो भवति तत्कतुर्भवति, यत्कतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तद्मिसंपद्यते ॥५॥

sa va ayamatma brahma vijnanamayo manomayah vanmayah srotramayah prithivimayo apomayo vayumaya akasamayastejomayo' tejomayah kamamayo kamamayah krodhamayo krodhamayo dharmamayo dharmamayah sarvamayas tadyadetadidammayo' domaya iti yathakari yathacari tatha bhavati sadhukari sadhurbhavati papakari papo bhavati punyah punyena karmana bhavati papah papena atho khalvahuh kamamaya evayam purusa iti sa yathakamo bhavati tatkraturbhavati yatkraturbhavati tatkarma kurute yatkarma kurute tadabhisampadyate||5||

That self is indeed Brahman, as also identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything—identified, in fact, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil—it becomes virtuous through good acts and vicious through evil acts. Others, however, say, 'The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.' [IV - IV - 5]

तदेष रहोको भवति । तदेष सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य । प्राप्यान्तं कर्मणस्तस्य यर्त्किचेह करोत्ययम् । तस्माल्लोकात्युनरैत्यस्मै लोकाय कर्मणे ॥ इति तु कामयमानः ; अधाकामयमानः—योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्कामन्ति, ब्रह्मव सन्ब्रह्माप्येति ॥ ६ ॥

Tadesa sloko bhavati tadeva saktah saha karmanaiti lingam mano yatra nisaktamasya prapyantam karmanastasya yatkinceha karotyayam tasmallokatpunaraity asmai lokaya karman iti nu kamayamano athakamayamano yo kamo niskama bhavati aptakama atmakamo na tasya prana utkramanti brahmaiva sanbrahmapyeti | | 6 | |

Regarding this there is the following pithy verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [IV - IV - 6]

 Same principle for Nirguna Brahma Upasana – he thinks "Aham Brahma Asmi" not as knowledge but as Upasana... reaches Brahma Loka.

Verse 138:

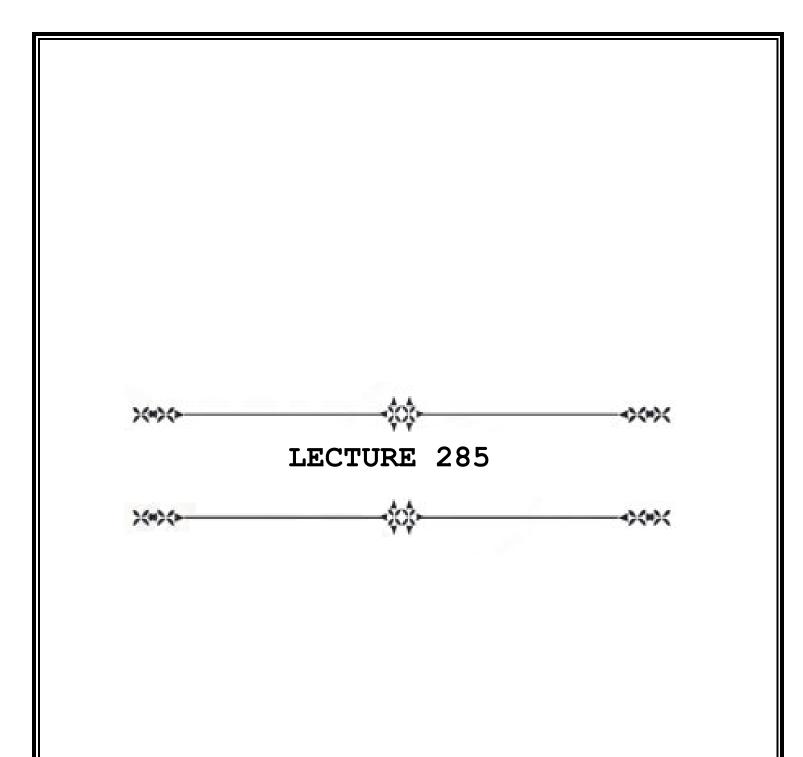
अन्त्यप्रत्ययतो नूनं भावि जन्म तथा सित । निर्गुणप्रत्ययोऽपि स्यात्सगुणोपासने यथा ।।१३८।। So the future life of a man is determined by the nature of his thought at the time of death. Then as a devotee of the personal god is absorbed in him, so a meditator on the attributeless Brahman is absorbed in it and obtains liberation. [Chapter 9 – Verse 138]

• Nirguna Brahma Upasana – has Krama Mukti, has Punar Janma.

Gita:

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च। मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः॥ ८.७॥ Therefore, at all times, remember me, and fight, with mind and intellect fixed (or absorbed) in me; you shall doubtless come to me alone. [Chapter 8 – Verse 7]

• Gathi determined by Vritti. In sub – conscious mind, Vasana formed, then Krama Mukti.



LECTURE 285

Introduction:

- How Nirguna Brahma Upasana Vritti converted into Jnana Vritti.
- Aham Brahma Asmi Upasana Vritti Converted into Aham Brahma Asmi Jnana Vritti.
- Jnanam alone gives liberation.

Nirguna Brahma Upasana:

- Has capacity to remove obstacles in mind, then Mahavakya Vichara efficient.
- Upasana can't produce Jnanam, Upasaka can't afford to give up Jnanam, Upasana – never accepted as Pramanam. Bheda, Abheda Upasana, Nirvikalpa Samadhi, Savikalpa Samadhi not Pramanam.
- "Mahavakya Vichara is employment, utilisation, operation of Pramanam".

Panchadasi:

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीर्भवेत् । सर्वत्रैव महावाक्यविचारादपरोक्षधीः ।।६९।। An indirect knowledge of Brahman by the intellect can be gained from other Sruti passages also; but direct knowledge is achieved by meditating on the great sayings of the Sruti. [Chapter 7 – Verse 69]

- · Vichara alone give Aparoksha Jnanam.
- Aparoksha Jnanam unnegotiable Upasana = purifier Vichara = Pramanam.

Gita:

कर्मणैव हि संसिद्धिमास्थिता जनकादयः । लोकसंग्रहमेवापि संपञ्चयन्कर्तुमर्हिस ॥३-२०॥ Janaka and others attained perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- Janaka attained Moksha through Sravanam + Vichara.
- Convertion of Upasana into Jnanam from Verse 123 135. Via Vichara in this Janma.

2nd group:

• For one who refuses to come to binary format, Krama Mukti.

Purva Pakshi:

 How is it possible to have last thought of Nirguna Brahma Upasana? Knee pain.

Gita:

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्। तं तमेवैति कौन्तेय सदा तद्भावभावितः॥ ८.६॥ Whosoever; at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being. [Chapter 8 – Verse 6]

Prasno Upanishad:

यचित्तस्तेनैष प्राणमायाति । प्राणस्तेजसा युक्तः सहात्मना तथासङ्कल्पितं लोकं नयति ॥ १०॥

Yachitta - stenaisha praanam - aayaati prana - stejasaa yutah Sahaatmanaa yathaa sankalpitam lokam nayati || 10 ||

Whatever be his thought, accordingly he attains the Prana and the Prana, united with Udana, together with Jivatma, is led on to the world thought of. [Chapter 3 – Verse 10]

Chandogya Upanishad:

सर्वं खिल्वदं ब्रह्म तज्जलानिति शान्त उपासीत अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १ Sarvam khalvidam brahma tajjalaniti santa upasita; atha khalu kratumayah puruso yathakraturasmimlloke puruso bhavati tathetah pretya bhavati sa Kratum kurvita || 1 ||

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his won. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and mediate accordingly. [3-14-1]

Brihadaranyaka Upanishad:

स वा अयमातमा ब्रह्म विद्यानमयो मनोमयः प्राणमय-ध्यक्ष्मंयः श्रोत्रमयः पृथिषीमय आपोमयो वायुमय आकाश-मयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः कोधमयो-ऽकोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तद्यदेतिवृदंमयो-ऽदोमय इति ; यथाकारी यथाचारी तथा भवति—साधु-कारी साधुर्भषति, पापकारी पापो भवति ; पुण्यः पुण्येन कर्मणा भवति, पापः पापेन । अथो खल्वाहुः काममय पंवायं पुरुष इति ; स यथाकामो भवति तत्कतुर्भषति, यत्कतुर्भषति तत्कर्म कुरुते, यत्कर्म कुरुते तद्मिसंपद्यते ॥५॥

sa va ayamatma brahma vijnanamayo manomayah vanmayah srotramayah prithivimayo apomayo vayumaya akasamayastejomayo' tejomayah kamamayo kamamayah krodhamayo krodhamayo dharmamayoh sarvamayas tadyadetadidammayo' domaya iti yathakari yathacari tatha bhavati sadhukari sadhurbhavati papakari papo bhavati punyah punyena karmana bhavati papah papena atho khalvahuh kamamaya evayam purusa iti sa yathakamo bhavati tatkraturbhavati yatkraturbhavati tatkarma kurute yatkarma kurute tadabhisampadyate||5||

That self is indeed Brahman, as also identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything—identified, in fact, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil—it becomes virtuous through good acts and vicious through evil acts. Others, however, say, 'The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.' [IV - IV - 5]

तदेष रुगेको भवति । तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य । प्राप्यान्तं कर्मणस्तस्य यर्तिकचेह करोत्ययम् । तस्माल्लोकात्युनरैत्यस्मै लोकाय कर्मणे ॥ इति तु कामयमानः ; अधाकामयमानः—योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्कामन्ति, ब्रह्मव सन्ब्रह्माप्येति ॥ ६ ॥

Tadesa sloko bhavati tadeva saktah saha karmanaiti lingam mano yatra nisaktamasya prapyantam karmanastasya yatkinceha karotyayam tasmallokatpunaraity asmai lokaya karman iti nu kamayamano athakamayamano yo kamo niskama bhavati aptakama atmakamo na tasya prana utkramanti brahmaiva sanbrahmapyeti | | 6 | |

Regarding this there is the following pithy verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [IV - IV - 6]

Gita:

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः। प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ॥ ८.२३ Now at what time (path) departing, Yogin-s go, never to return, as also to return, that time (path), I will tell you, O chief of Bharatas. [Chapter 8 – Verse 23]

As man thinks so he becomes.

Vidya:

• Because of strength of life long practice of Nirguna Brahma Upasana, Vritti will take place.

For Jnani:

• Nama, Rupa dancing in me. No Punar Janma. No rules relevant. Nature of death plays no role. Liberated by Jnanam alone.

Verse 139:

नित्यनिर्गुणरूपं तन्नाममात्रेण गीयताम् । अर्थतो मोक्ष एवैष संवादिभ्रमवन्मतः ।।१३९।। Brahman is called 'eternal' and 'attributeless' but in fact it is of the nature of liberation itself, just as 'leading' error is an error in name only, for it leads to the desired object. [Chapter 9 – Verse 139]

Purva Pakshi:

Question:

How Nirguna Brahma Upasana merges into Nirguna Brahman.

Vidya:

Aikyam alone Moksha.

Vidya:

Aikyam alone Moksha.

- Goal of Nirguna Brahma Upasana called Nitya Nirguna Rupa Aikyam.
- Destination of Nirguna Brahma Upasana = Krama Mukti = name of Moksha.
- Samvadi Brahma leads to positive benefit of Krama Mukti.

Verse 140:

तत्सामर्थ्याज्जायते धीर्मूलाविद्यानिवर्तिका । अविमुक्तोपासनेन तारकब्रह्मबुद्धिवत् ।।१४०।। As by meditation on the personal god knowledge of the nature of Isvara arises, so by meditation on the attributeless Brahman, knowledge of its nature arises and destroys the ignorance which is the root of rebirth. [Chapter 9 – Verse 140]

- As a result of Nirguna Brahma Upasana, thinking at time of death, Upasana reaches Brahma Loka, Aham Brahma Asmi Jnanam takes place. Upasana Vritti converted to Jnanam, Jivatma / Paramatma – Aikyam.
- What is nature of that knowledge?
- Jnanam = remover of Moola Avidya.
- Naishkarmya Siddhi 3rd chapter introduction Moola Avidya explained.
- Moola Avidya = self ignorance.
- Physics ignorance = Avidya.
- Jabala Upanishad Mantra 1 & 2.

Shiva Upasana:

- Kashi Shetram = Vishwanatha.
- Avimukta Ishvara.

Kaivalyo Upanishad:

यः शतरुद्रियमधीते सोऽभ्रिपूतो भवति । सुरापानात्पूतो भवति । ब्रह्महत्यात्पूतो भवति । कृत्याकृत्यात्पूतो भवति । तस्मादविमुक्तमाश्रितो भवति । अत्याश्रमी सर्वदा सकृद्वा जपेत् ॥ २ ॥ Yah satarudriya - madhite so - gniputo bhavati, sura - panat - puto bhavati, brahma - hatyat - puto bhavati, krtya - krtyat - puto bhavati, tasmad - avimuktam - asrito bhavati, atyasrami sarvada sakrdva japet || 1 ||

He who studies the Satarudriya becomes purified by fire, is purified from the sin of drinking, is purified from the sin of killing a Brahmana, is purified from sin arising from all commissions and omissions. Therefore, he gains his refuge in the one who never leaves the truth consciousness. Siva, the supreme self. One who belongs to the highest order of life should repeat this always or at least once (a day). [I-II-1]

Why Shiva called Avimukta – not liberated – Samsari.

- Vimukta = free from Dharma / Adharma rules who is free from Dharma?
- Animals because they have no freewill.
- Pashu = Avimukta.
- Other than Pashu = Pashupati ruler of Pashu.
- Shaiva student = Pashu, Pati, Pasam = Ishvara.



- Ishvara one who releases all Pashus (Jivas) from Paasam (Samsara).
- Avimukta = Kashi Vishwanatha.
- (Also in Mandukya Upanishad Karika Avimukta)
- Varanasi = in between eyebrows / 2 eyes.
- If person dies in Kashi, Ishvara will give Upadesa in ears, will get Aikyam, liberation – says Jabala Upanishad. similarly in Brahma Loka – no elaborate teaching – 1 Dose – Samsara close.

Verse 141:

सोऽकामो निष्काम इति ह्यशरीरो निरिन्द्रियः । अभयं हीति मुक्तत्वं तापनीये फलं श्रुतम् ।।१४१।। A meditator becomes Brahman who is 'unattached, desireless, free from body and organs and fearless'. Thus the Tapaniya Upanishad speaks of liberation as the result of meditation on the attributeless Brahman. [Chapter 9 – Verse 141]

Narsimha Uttara Tapania Upanishad:

- Chapter: 5,7,8.
- Section 5 − 3.
- Section 7 − 3.
- Section 8 3.
- Krama Mukti Nishkama Upasana...
- Omkara Vichara + Upasana.
- A Vishwa Virat.
- U Teijasa Hiranyagarba.
- M Pragya Ishvara.

- Amatra = Nirguna Turiya.
- Omkara practiced here Jeevan Mukti Sadyo Mukti.
- If no Jnanam here, gets Krama Mukti.

1st quotation :

- Uttara Tapania Upanishad : Section 5 Verse 3.
- When Niskama Upasana done freedom from all available Kama, Atman eva Atmana Tushtaha.
- No binding desires Loka Sangraha Kama = non binding desires plenty in Jnani.

2nd quotation:

 Ashariram – Nirindriya Khanda section 7 – 3rd verse = Upasaka – attains Brahma Loka by dropping 3 Sharirams.

3rd quotation:

- Khanda Section 8 3rd Mantra.
- Brahma status gives Abayam Pratishtan Vindate.
- In 3 Mantras, Mukti given as Phalam of Nirguna Brahma Upasana via Vichara and Jnanam.

Verse 142:

उपासनस्य सामर्थ्याद्विद्योत्पत्तिर्भवेत्ततः । नान्यः पन्था इति ह्येतच्छास्त्रं नैव विरुध्यते ।।१४२।। By the strength of meditation on the attributeless Brahman knowledge arises. So the scriptural verse, 'verily there is no other path to liberation (except knowledge)' does not conflict with this. [Chapter 9 – Verse 142]

- How Nirguna Brahma Upasaka gets Moksha?
- Contradicts Shastra?
- In Bhu Loka, Marana Kale, think and go to Brahma Loka.

Svetasvatara Upanishad:

वेदाहमेतं पुरुषं महान्त मादित्यवर्ण तमसः परस्तात् । तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

Vedaham etam purusam mahantam adityavarnam tamasah parastat | Tam eva viditvati mrtyum eti nanyah pantha vidyate yanaya | | 8 | |

I have realized this great being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

एको इंस: भ्रुवनस्यास्य मध्ये स एवाग्नि: सिलले संनिविष्ट: । तमेव विदित्वा अतिमृत्युमेति नान्य: पन्या विद्यतेऽयनाय ॥ १५ ॥ Eko hamso bhuvanasyasya madhye sa evagnih salile samnivistah Tam eva viditvati mrtyum eti nanyah pantha vidyate yanaya | 15 | |

The one destroyer of ignorance in the midst of this universe, he alone is the fire which is stationed in water. Realising him alone one overcomes death. There is no other path for emancipation. [Chapter 6 – Verse 15]

- Purusha Sukhtam 2 times Tameva Vidwan Tameva Vidya.
- Other than Jnanam, no other way.
- Because of strength, power of Upasana Vidya will arise.

Keno Upanishad: Teacher:

न तत्र चत्तुर्गच्छति न वाग्गच्छति नो मनो न विद्यो न विजानीमो यथैतदनुशिष्या अन्यदेव तद्विदितादथो अविदितादिध इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचित्तरे

Na tatra caksur gacchati na vag gacchati no manah na vidmo na vijanimo yathaitad-anusisyat Anyadeva tad viditad atho aviditadadhi Iti susruma purvesam ye nastad vyacacaksire

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

Keno Upanishad: Student:

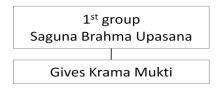
नाहं मन्ये सुवेदेति नो न वेदेति वेद च यो नस्तद्वेद तद्वेद नो न वेदेति वेद च

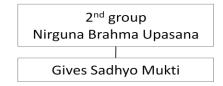
Naham manye suvedeti no na vedeti veda ca yo nastad veda tad veda no na vedeti veda ca

(2) I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [Chapter 2 – Verse 2]

Verse 143:

निष्कामोपासनान्मुक्तिस्तापनीये समीरिता । ब्रह्मलोकः सकामस्य शैब्यप्रश्ने समीरितः ।।१४३।। So the Tapaniya Upanishad points out that liberation comes from desireless meditation the Prasna Upanishad also says that by meditation with desire one enters into the region of Brahma. [Chapter 9 – Verse 143]





3rd group:

- Introduced by Vidya in Chapter 9 mysterious.
- Nirguna Brahma Upasana Krama Mukti.
- Controvertial chapter.

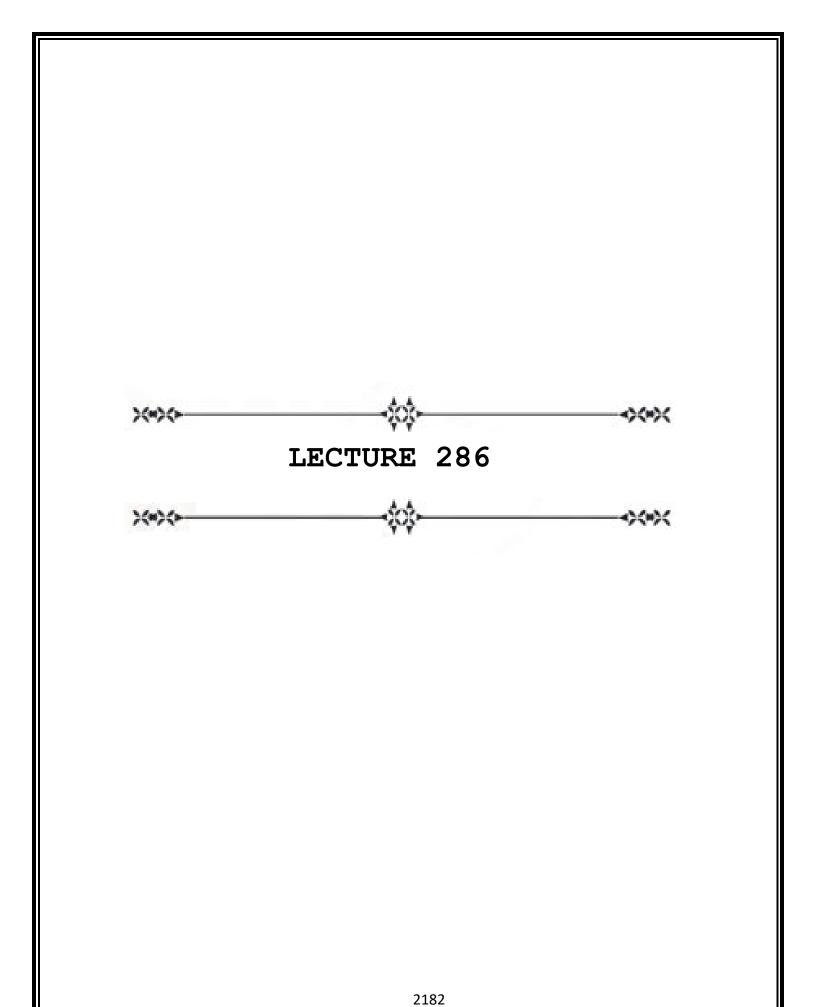
- Vidya uses Sruti Nishkama Upasana / Omkara Alambanam.
- Narsimha Tapania Upanishad Section 5,7,8.

Prasno Upanishad:

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजिस सूर्ये सम्पन्नः । यथा पादोदरस्त्वचा विनिर्भुच्यत एवं ह वै स पाप्मना विनिर्भुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्ञीवघनात् परात्परं पुरुशयं पुरुषमीक्षते। तदेतौ श्लोकौ भवतः॥५॥

Yah punaretam trimaatrena Om - ityetenaivaaksharena param purusham - abhidhyaayeeta, sa tejasi soorye sampannah yathaa paadodara - stvachaa vinirmuchayate evam ha vai sa paapmanaa vinirmuktah sa saamaabhir - unneeyate brahmalokam purisayam purusham - eekshate tad etau slokau bhavatach | | 5 | |

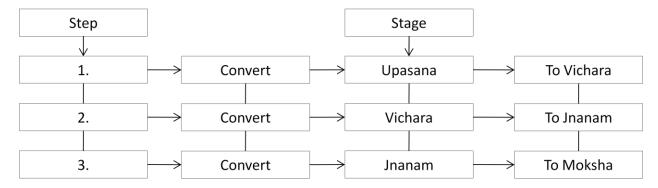
But if again he meditates on his highest Purusa with this syllable by all its three Matras, he becomes united with the bright sun. as a snake is freed from its skin, so is he freed form all sins. He is led by the Sama hymns to the world of Brahma, the creator and from him – the mass of life he beholds the supreme Purusa residing in the heart. There are the two following verses about it. [Chapter 5 - Verse 5]



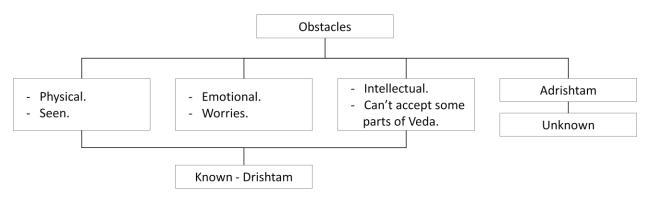
LECTURE 286

Introduction:

How Nirguna Brahma Upasana gets Moksha?



 If step 1 – 3 completed in this. Janma – Sadhyo Mukti. If not – Krama Mukti.



 Because of obstacles, can't claim I have Jnanam and am Nitya Mukta. Have difficulty to declare to myself hence no Jeevan / Videha Mukti, hence Krama Mukti – Verse 136.

उपासनं नापि पक्विमह यस्य परत्र सः । मरणे ब्रह्मलोके वा तत्त्वं विज्ञाय मुच्यते ।।१३६।। If one fails to perfect the practice of meditation in this life, one does so either at the time of death or in the region of Brahma. Then, obtaining direct knowledge of the reality, one is liberated. [Chapter 9 – Verse 136]

Verse 141: Tapania Upanishad:

- Section 5 Mantra 3.
- Section 7 Mantra 3.
- Section 8 Mantra 3.
- Krama Mukti for Nishkama Upasakas.

Prasno Upanishad:

अरा इव रथनाभौ कला यस्मिन्प्रतिष्टिताः । तं वेध्यं पुरुषं वेद यथ मा वो मृत्युः परिव्यथा इति ॥ ६॥ Araa iva rathanaabhau kalaa yasmin pratishthitaah tam vedyam purusham veda yathaa maa vo mrityuh parivyathaa iti || 6 ||

Know that Purusa who ought to be known, in whom the Kalas are centred like the spokes in the nave of wheel.. In order that death may not harm you. [Chapter 6 – Verse 6]

- Atharvana Veda Prasno Upanishad 5th Chapter 5th question.
- Pippalada Guru Shabya Satya Kama disciple.
- Satyakama Jabala different in Chandogya Upanishad.
- Brahma Loka for Upasakas.

Verse 144:

य उपास्ते त्रिमात्रेण ब्रह्मलोके स नीयते । स एतस्माज्जीवघनात्परं पुरुषमीक्षते ।।१४४।। The Prasna Upanishad says that he who meditates with desires on the three – lettered Aum, is taken to the region of Brahma. There he comes to know the attributeless Brahman who is beyond Hiranyagarbha, the sum total of souls, and becomes free. [Chapter 9 – Verse 144]

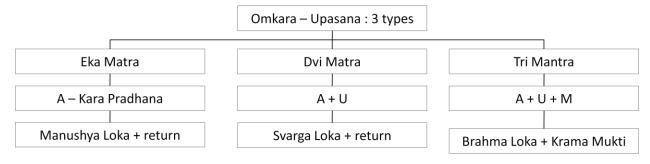
Prasno Upanishad:

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजिस सूर्ये सम्पन्नः । यथा पादोदरस्त्वचा विनिर्भुच्यत एवं ह वै स पाप्मना विनिर्भुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं पुरुशयं पुरुषमीक्षते। तदेतौ श्लोकौ भवतः॥५॥

Yah punaretam trimaatrena Om - ityetenaivaaksharena param purusham - abhidhyaayeeta, sa tejasi soorye sampannah yathaa paadodara - stvachaa vinirmuchayate evam ha vai sa paapmanaa vinirmuktah sa saamaabhir - unneeyate brahmalokam purisayam purusham - eekshate tad etau slokau bhavatach | | 5 | |

But if again he meditates on his highest Purusa with this syllable by all its three Matras, he becomes united with the bright sun. as a snake is freed from its skin, so is he freed form all sins. He is led by the Sama hymns to the world of Brahma, the creator and from him – the mass of life he beholds the supreme Purusa residing in the heart. There are the two following verses about it. [Chapter 5 - Verse 5]

 Omkara Upasana + Phalam Aparam / Saguna Upasaka – Param / Nirguna Upasaka.



Omkara – Vichara – in Mandukya Upanishad.

- "Om" Alambanam on which Nirguna Brahman invoked like Vishnu on Shaligrama or Shiva on lingam. Pratikam – Specific symbol – Adhishtana Pradhana Upasana.
- Upasaka guided to Brahma Loka in Shukla Gati, through Sushumna Nadi, Brahma Rendram, piercing the Surya Mandalam.
- Sense pleasures are there in Brahma Loka but get Nirguna Brahma Jnanam also says Prasno Upanishad.
- Nirguna Brahma superior to Saguna Brahma Hiranyagarbha.
- Upasaka claims in Brahma Loka I am that.

Brahma Sutra: Ikshatikarmavyapadesadhikaranam:

Verse 145:

अप्रतीकाधिकरणे तत्क्रतुन्याय ईरितः । ब्रह्मलोकफलं तस्मात्सकामस्येति वर्णितम् ।।१४५।। The Brahma Sutras in the Apratikadhikarana say that he who desires the region of Brahma and meditates with desires on the attributeless Brahman attains that region. [Chapter 9 – Verse 145]

Brahma Sutra: Ikshatikarmavyapadesadhikaranam:

ईक्षतिकर्मव्यपदेशात्स Ikshatikarmavyapadesat sah ॥13॥

From the mention as the object of the act of seeing (Iksana), it follows that the supreme self in meant. [I-III-13]

Brahma Sutra: Apratikalambanadhikaranam::

अप्रतीकालम्बनान्नयतीति बादरायण उभयथादोषात्तत्क्रतुश्च ।

Apratikalambanannayatiti baadarayana ubhayathadoshattatkratuscha || 15 ||

Badarayana says that the superhuman being leads to Brahman only those who do not use symbols (in their meditation), since this two fold division involves no contradiction and one becomes what one resolves to be. [IV - III - 15]

Technical:

Tat Kratuhu Nyaya.

Principle:

• As a person meditates so he becomes after death.

Gita:

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्। तं तमेवैति कौन्तेय सदा तद्भावभावितः॥ ६.६॥ Whosoever; at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being. [Chapter 8 – Verse 6]

Chandogya Upanishad: Chandilya Vidya:

- 3rd Chapter 15th Section.
- Tat Kratuhu Nyaya.
- Kratuhu = Kama = desire.
- Whatever strong desire at time of death one attains.
- Deer became dear for Jada Bharata.
- Don't worry about children lord will take.
- In Prasno Upanishad : law applied Omkara Alambana Nirguna Brahma Upasana has Nirguna Brahma Loka Ichha.
- Principle extracted from Brahma Sutra / Prasno Upanishad / Chandogya Upanishad – Chandilya Vidya.
- "Omkara Alambana Upasana" will attain Brahma Loka Phalam promised.
- Verse 145 commentary on 1st line verse 144.
- Verse 146 commentary on 2nd line Verse 144.

य उपास्ते त्रिमात्रेण ब्रह्मलोके स नीयते । स एतस्माज्जीवघनात्परं पुरुषमीक्षते ।।१४४।। The Prasna Upanishad says that he who meditates with desires on the three – lettered Aum, is taken to the region of Brahma. There he comes to know the attributeless Brahman who is beyond Hiranyagarbha, the sum total of souls, and become free. [Chapter 9 – Verse 144]

Verse 146:

निर्गुणोपास्तिसामर्थ्यात्तत्र तत्त्वमवेक्षते । पुनरावर्तते नायं कल्पान्ते च विमुच्यते ।।१४६।। Such a worshipper, by virtue of his meditation on the attributeless Brahman, enters the world of Brahma, and there obtains direct knowledge of Brahman. He is not born again, he gets ultimate release at the end of the four Yugas. [Chapter 9 – Verse 146]

 Upasaka claims himself as Jnani. Are you Gunateeta? Must answer yes – then liberated. While discussing.

Gita:

श्रीभगवानुवाच प्रकाञं च प्रवृत्तिं च मोहमेव च पाण्डव। त द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्कृति॥ १४.२२॥ The blessed lord said: light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

 Guru – happy if claimed. Here it comes from Upasana Balam. Jeevan Mukta through out present creation.

- In Pralayam, along with Brahma gets liberation Videha Mukti Jnani in Brahma Loka gets Jeevan Mukti instantaneously and in Kalpa Pralayam – Videha Mukti not born again.
- Krama Mukti in Prasno Upanishad.

Verse 147:

प्रणवोपास्तयः प्रायो निर्गुणा एव वेदगाः । क्वचित्सगुणताऽप्युक्ता प्रणवोपासनस्य हि ।।१४७।। In the Vedas meditation on the holy syllable Aum in most places means meditation on the attributeless Brahman, though in some places it means meditation on Brahman with attributes. [Chapter $9-Verse\ 147$]

- All Omkara Upasanas in Vedas are Nirguna Brahma Upasana for Krama Mukti.
- Nrsimha Tapania Upanishad / Prasno Upanishad Nirguna Brahma Upasana / Saguna Brahma Upasana – rare.
- Nirguna Brahma invoked in Pranava Omkara like Vishnu on Shaligrama.

Verse 148:

परापरब्रह्मरूप ओंकार उपवर्णितः । पिप्पलादेन मुनिना सत्यकामाय पृच्छते ।।१४८।। Pippalada being asked by his pupil Satyakama says that Aum means Brahman both with and without attributes. [Chapter 9 – Verse 148]

Prasno Upanishad:

तस्मै स होवाच।

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः।

तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २॥

Tasmai sa hovaacha, etadvai satyakaama, param cha aparam cha brahma yad - omkaarah / tasmaad vidvaan etena - eva - ayatanenaikataram - anveti || 2 ||

He replied, "Satyakama, the syllable OM is indeed the symbol of both the lower and the higher Brahman; the conditioned and the unconditioned, the finite and the infinite. Therefore, he who knows it by his means surely attains either of them". [Chapter 5 – Verse 2]

Saguna + Nirguna Upasana.

Prasno Upanishad:

ॐ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कवन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १॥ Om sukesaa cha bharadvajah saibyascha satyakaamah sauryaayanischa gaargyah kausalyascha asvalaayano bhargavo vaidarbhih kabandhi kaatyaayanaste haite brahmaparaa brahmanishtaaha param brahmaanveshamaanaa esha ha vai tatsarvam vakshyatiti te ha samitpaanayo bhagavantam pippalaadamupasannaaha | | 1 | |

Sukesa, son of Bharadvaja; Satyakama, son of Sibi; Gargya, the grandson of Surya, born in the Gargya Gotra; son of Asvala; Bhargava of the Vidarbha city, belonging to the Bhrigu Gotra; and Kabandhi, son of Katya... all of them devoted to Brahman and centred in Brahman and seeking the highest Brahman, approached the revered Pippalada with fuel in hand, thinking that the rsi would explain everything to them. [Chapter 1 – Verse 1]

Omkara Alambanam – Pratikam taught of Para / Apara.



Nirguna / Saguna

Verse 144 – 145 – 146 Omkara, Nirguna – part.

य उपास्ते त्रिमात्रेण ब्रह्मलोके स नीयते । स एतस्माज्जीवघनात्परं पुरुषमीक्षते ।।१४४।। The Prasna Upanishad says that he who meditates with desires on the three – lettered Aum, is taken to the region of Brahma. There he comes to know the attributeless Brahman who is beyond Hiranyagarbha, the sum total of souls, and become free. [Chapter 9 – Verse 144]

अप्रतीकाधिकरणे तत्क्रतुन्याय ईरितः । ब्रह्मलोकफलं तस्मात्सकामस्येति वर्णितम् ।।१४५।। The Brahma Sutras in the Apratikadhikarana say that he who desires the region of Brahma and meditates with desires on the attributeless Brahman attains that region.

[Chapter 9 - Verse 145]

निर्गुणोपास्तिसामर्थ्यात्तत्र तत्त्वमवेक्षते । पुनरावर्तते नायं कल्पान्ते च विमुच्यते ।।१४६।। Such a worshipper, by virtue of his meditation on the attributeless Brahman, enters the world of Brahma, and there obtains direct knowledge of Brahman. He is not born again, he gets ultimate release at the end of the four Yugas.

[Chapter 9 - Verse 146]

Verse 149:

एतदालंबनं ज्ञात्वा यो यदिच्छित तस्य तत् । इति प्रोक्तं यमेनापि पृच्छते नचिकेतसे ।।१४९।। Yama too, questioned by his pupil Naciketas, replied that he who meditates on Aum knowing it as the attribute less Brahman obtains the fulfillment of his desires.

[Chapter 9 – Verse 149]

Katho Upanishad:

एतद्धोवाक्षरं ब्रह्म एतद्धोवाक्षरं परम् । एतद्धोवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥१६॥ Etad - dhyeva - ksaram brahma etad - dhyeva - ksaram param, Etad - dhyeva - Ksaram jnatva yo yad - icchati tasya tat | | 16 | |

This world is verily Brahman alone, this world is also the highest, he who knows this word obtains, verily, whatever (of the two) he desires. [I - II - 16]

एतदालम्बनँ श्रेष्ठमेतदालम्बनं परम् । एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७॥ Etad alambanam srestham, etad alambanam param,
Etad alambanam jnatva, brahma loke mahiyate. | | 17 | |

Most glorious is this support, this is the supreme – most support. He who has realised (known) this support comes to be adored (worshipped) in the world of Brahmaji – the creator. [I - II - 17]

• Desiring Sagunam Brahman – Hiranyagarbha.

Brahman's post – ruler of Brahma Loka Phalam comes or
 Nirguna Brahma = Param / Aparam.

/

Infinite goal Finite goal

- Finite goal can reach.
- Infinite goal reaching is knowing not travelling.
- Knowing here or in Brahma Loka.
- Reaching Nirguna Brahmana is only knowing no mystic experience.
- Paranchet Aparamchet.

 \downarrow \downarrow

Jnantavyam Praptavyam

Famous quotation.

Brahma Sutra:

a) Karyadhikaranam

न च कार्ये प्रतिपत्त्यभिसन्धिः

Na cha karye pratipattyabhisandhih || 14 ||

Moreover, the firm resolution about attainment is not concerned with the conditioned Brahman. [IV - III - 14]

b) Ikshatikarmavyapadesadhikaranam:

ईक्षतिकर्मव्यपदेशात्स Ikshatikarmavyapadesat sah 🛚 🖂 🔻

From the mention as the object of the act of seeing (Iksana), it follows that the supreme self in meant. [I - III - 13]

- Supports Nirguna Brahma Upasana reaching by Jnanam not by travel.
- Happens to be myself.

Verse 149:

- What is essence / conclusion / bottom line? Nirguna Brahman Upasaka will get Jnanam.
- Nirguna Brahma Upasana on Omkara or himself Aham Graha Upasana as in Lalitha Sahasranamam Dhyana Sloka.

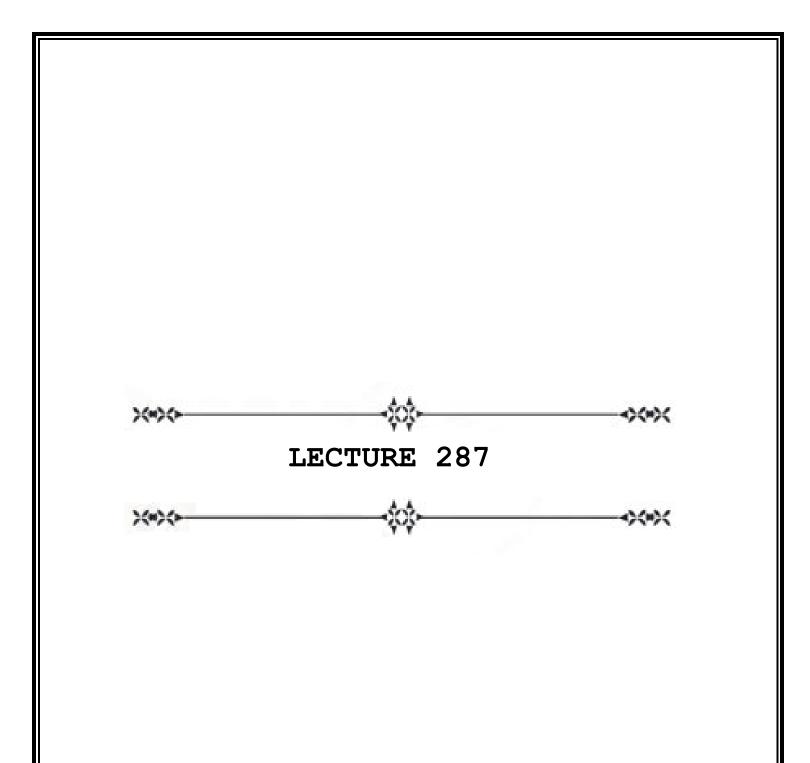
अरुणां करुणा तरङ्गिताक्षीं धृत पाशाङ्कुश पुष्प बाणचापां अणिमादिभि रावृतां मयूखैरहमित्येव विभावये भवानीम् ।।

Arunam karuna tarangitakshlm dhruta pashankusha pushpa Animbadibhi ravrutam mayukhai rahamityeva vibhavaye bhavanim

I imagine of my goddess Bhavani, Who has a colour of the rising sun. Who has eyes which are waves of mercy, Who has bow made of sweet cane, Arrows made of soft flowers, And Pasanugusa in her hands, And who is surrounded, By her devotees with powers great, As personification of the concept of "Aham".

- This is Aham Brahma Asmi Upasana for one who can't claim it as a fact in binary format.
- If I can claim, I am Mukta here + now = Aham Brahma Asmi fact.
- If you can't claim as a fact then you are Δ format.

Upasaka	Jnani
 Sakshatkara will come later, will accept as fact later. Has hesitation. At time of death in Kashi through Parameshwara Upadesa or in Brahma Loka. I am, have been and ever liberated from body + mind. 	 Capacity to understand itself is realisation, Anubava, valid fact. Hence have courage to come to binary fact. No hesitation. Have Sakshatkara.



LECTURE 287

Verse 136 - 158:

 Nirguna Brahma Upasana means of Krama Mukti, if no Jnanam attained in this Janma.

Verse 151:

अर्थोऽयमात्मगीतायामपि स्पष्टमुदीरितः । विचाराक्षम आत्मानमुपासीतेति संततम् ।।१५१।। The Atma Gita also clearly says that those who cannot practice discrimination should always meditate on the self.

[chapter 9 – Verse 151]

- Atma Purana ??? / Atma Gita.
- Person gets Paroksha Jnanam by Avantara Vakyam and Aparoksha Jnanam By Mahavakya Vichara.
- Person has obstacles and incapable of Vichara.
- Should ??? on Atma as Nirguna Brahma regularly. Vidyaranyas Guru = Shankarananda. Atma Gita similar to Anubhuti Prakasham by Vidyaranya.
- Atma Gita is analysis of 10 Upanishads and Narsimha Upanishad.
- Nirguna Brahma Upasana for Aparoksha Jnanam Verse 152,153,154 Atma Purana / Gita. ???

Verse 152:

साक्षात्कर्तुमशक्तोऽपि चिन्तयेन्मामशङ्कितः । कालेनानुभवारूढो भवेयं फलितो ध्रुवम् ।।१५२॥ (The Self as if says): 'even if direct knowledge of me does not seem to be possible, a man should still meditate on the self. In the course of time, he doubtlessly realises the self and is freed'. [Chapter 9 – Verse 152]

Brahman talks to Sadhaka:

- If you can't come to binary format, may you practice Nirguna Brahma Upasana = (meditation).
- Imagine you are Brahman without hesitation or reservation.
- This Upasana produces Punyam because it is Karma. It will remove obstacles and you will be able to come to Jnanam.
- I will become object of Aparoksha Jnanam itself. Initially, object of meditation. Later, I will be known to you.

Verse 153:

यथाऽगाधनिधेर्लब्धौ नोपायः खननं विना । मल्लाभेऽपि तथा स्वात्मचिन्तां मुक्त्वा न चापरः ।।१५३।। 'To reach treasures deeply hidden in the earth, there is nothing for it but to dig. So to have direct knowledge of me, the self, there is no other means than meditation on one's self. [Chapter 9 – Verse 153]

Example for Nirguna Brahma Upasana:

• Digging Borewell... till treasure Nidhi / water is found. 100,200,300 feet.

Destination:

- Finding water.
- How much to dig, depends on Area. Continue Nirguna Brahma Upasana till destination is reached.
- Till Aham Brahma Asmi fact for me, Upasana Kala varies.

Reaching destination means – accepting:

- Aham Nitya Mukta Asmi. No more Sadhanam required, no more Mumukshutvam. Accepting binary format is indication of Jnana Prapti.
- No other method apart from digging to final treasure.
- Similarly, in finding me also...
- Aquisition of Brahma Jnanam = treasure, no other means.
- Svatma Chinta
 ↓
 Nirguna Brahma Upasana
 ↓
 Not worry

Vivekchoodamani:

· Similar idea.

Verse 154:

देहोपलमपाकृत्य बुद्धिकुद्दालकात्पुनः । खात्वा मनोभवं भूयो गृहणीयान्मां निधि पुमान् ।।१५४।। 'A man should remove the stones of body consciousness form the field of the mind, and then by repeatedly digging with the pick – axe, the intellect, he can get the hidden treasure of the self'. [Chapter 9 - Verse 154]

<u>Land</u> Bumi / Soil	<u>Pick axe</u> Crow bar	Rocks covering Brahman
 Mind – Manaha. Antahkaranam. Clay. Inside Mind, Atma available as Sakshi. Taittriya Upanishad: Yo Veda Nihitam Guhayam [II – I – I] Chandogya Upanishad: Dahara Vidya within heart, mind exists, within mind is Atma Chaitanyam. Dig mind Bumi Buyalya – repeatedly again + again. 	 Buddhi – Uddalaka intellect. Instrument required for digging. Supported by Guru Shastra Upadesa. Remove 5 Koshas intellectually not physically. Drop Abhimana. Taittriya Upanishad: Anyonya Atma Annamaya, Pranamaya [II – II – 2] Go interior. 	- Dehaha Upalam, solid, hard body.

Taittriya Upanishad:

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ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्रुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ।। १ ।।
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om brahmavidapnoti param, tadesa bhyukta, satyam jnanamanantam brahma, yo veda nihitam guhayam parame vyoman, so snute sarvan kaman saha brahmana vipasciteti. || 1 || 1 ||

Om, the knower of Brahman attains the supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II-I-1]

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तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः
तेनैष पूर्णः।स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम्।अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः। व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदय्येष श्लोको भवति ॥१॥
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Tasmadva etasmad - anna - rasamayadanyo'ntara atma prana - mayah, tenasia purnah, sa va esa purusavidha eva, tasya purusavidhatamanvayam purusavidah, tasya prana eva sirah, vyano daksinah paksah, apana uttarah paksah, akasa atma, prthivi puccham pratistha, tadapyesa sloko bhavati || 2 ||

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apana the left side, Akasa is the trunk, earth is the tail or the support. About this also there is the following Vaidika verse. [II-II-2]

- Anatma Nishedaya = Apakaranam.
- Grasp Nidhi Atma treasure / Brahma treasure.

Brahma talking:

Repeated Mahavakya Vichara for Aparoksha Jnanam

- Final.
- Not Karma.

Repeated Nirguna Brahma Upasana

- Intermediate.
- Karma.
- Leads to Vichara.
- Subtle difference between Nirguna Brahma Vichara and Nirguna Brahma
 Upasana.

Verse 155:

अनुभूतेरभावेऽपि ब्रह्मास्मीत्येव चिन्त्यताम् । अप्यसत् प्राप्यते ध्यानान्नित्याप्तं ब्रह्म किं पुनः ।।१५५।। Even if there is no realisation, think 'I am Brahman'. Through meditation a man achieves even other things (like the deities), why not Brahman who is ever – achieved? [Chapter 9 – Verse 155]

- Practice Nirguna Brahma Upasana even if not convinced. Why worth doing?
- Faking making it real later.
- Japa because its Vakyam from Upanishad leads to purity + knowledge.
- Aham Brahma Asmi teaching of Mahavakya Mantra.
- Converted to Mantra Japa it not knowledge.

Taittriya Upanishad:

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्व्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविण॰ सवर्चसम् । सुमेधा अमृतोऽक्षितः । इति त्रिराङ्कोर्वेदानुवचनम् ॥ १ ॥ Aham vrksasya reriva, kirtih prstham gireriva, urdhvapavitro vajiniva svamrtamasmi dravinagm savarcasam, sumedha amrtoksitah, iti trisankorvedanuvacanam | | 1 | |

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I - this is the sacred recitation of Trisanku, after he realised the truth. [I - X - 1]

- Indirect Phalam = Jnana Prapti.
- Mahavakya used as Japa + Dhyanam like Soham Japa Mantra.
- All Japa Mantras can be replaced by Aikya Mantras without Guilt / conflict.
- In Vedas Bagawan want us to go from Saguna to Nirguna no sacrilage.
- Saguna Upasana replaced by Nirguna Upasana when Jnanam not there.
- Japa / Parayanam / Upasana. Relevant not compulsory.

Sandhya Vandanam:

असावादित्यो ब्रह्म-ब्रह्मैवाह्ममस्मि । Asavadityo brahma - brahmaivahamasmi

The sun is Brahman. I too am Brahman.

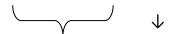
- By repeatition, will I get Brahma status for Saguna Upasana, As Upasana so is Phalam.
- Virat Upasana Virat Aikyam Bavati.

- Hiranyagarbha Upasana Hiranyagarbha Aikyam Bavati.
- Devi Upasana Devi Aikyam Bavati.
- Indra Upasana Indra Aikyam Bavati.
- Devata status comes after death. Devata Upasanya Devata Prapnoti.
- At Upasana time, Devata status not there.
- Devatatvam got later by Upasana. If Devata status can come later, why not existing Brahma status come by Nirguna Brahma Upasana?
- During Upasana time itself Brahma status is there.
- Kaimudikan Nyaya.
- Ever existent Mukti status will certainly be attained.

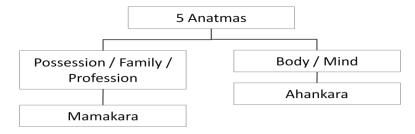
Verse 156:

अनात्मबुद्धिशैथिल्यं फलं ध्यानाद्दिने दिने । पश्यन्नपि न चेद्ध्यायेत् कोऽपरोऽस्मात्पशुर्वद ।।१५६।। If a man, who is convinced by his experience that meditation, practiced day by day, destroys the idea that the not – self is the self, nevertheless becomes idea and neglects meditation, what difference, tell us, in there between him and a brute? [Chapter 9 – Verse 156]

- You can see progress in Aham Brahma Asmi Upasana. Can see benefit.
- What is benefit?
- Anatma Buddhi Shakilyam.



- Aham Mama identification weakening / fading / loosening.
- Aham mama Abhimana weakening w.r.t.



How do you know if Aham / Mama Kara fading?

Litmus test:

• Frequency / Intensity / Response reduction, fear, anxiety, worry w.r.t 5 come down. Responses to adverse situations different.

- Vidya gives: try & see benefit policy.
- Practice for 30 days + return.

Gita:

• Chapter 7 + 9 – Jeevan Mukti for Uttama Adhikari.

Panchadasi:

Chapter 8 & 10 – Jeevan Mukti for Uttama Adhikari.

Chapter 8:

Upasana + Krama Mukti for Manda, Madhyama Adhikari (Pashu)

Chapter 9:

• Mandah, Madhyama Adhikari (Pashu).

Verse 157:

देहाभिमानं विध्वस्य ध्यानादात्मानमद्वयम् । पश्यन्मर्त्योऽमृतो भूत्वा ह्यत्र ब्रह्म समश्नुते ।।१५७।। Destroying his idea that the body is the self, through meditation a man sees the secondless self, becomes immortal and realises Brahman in this body itself.

[Chapter 9 – Verse 157]

• Seeing benefit of Nirguna Brahma Upasana one continues and gets converted into Vichara, Jnanam and culmination is Moksha.

4 steps:

- 1) Upasana.
- 2) Jnanam.
- 3) Vichara.
- 4) Moksha.
- By Nirguna Brahma Upasana, eliminate Dehatma Anatma Buddhi
 Shatilyam. Reduce worry, anxiety, fear and get Aparoksha Jnanam. Mortal human being becomes immortal Brahma. Claims I am immortal Brahman.
- Attains Brahman, here + now. What else required to be Brahman?
- What am I struggling for question comes.
- I am Brahma always.

Katho Upanishad:

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ग्रथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते १४ yada sarve pramucyante kama ye' sya hrdi sritah, atha martyo- mrto bhavati atra brahma samasnute. || 14 ||

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II - III - 14]

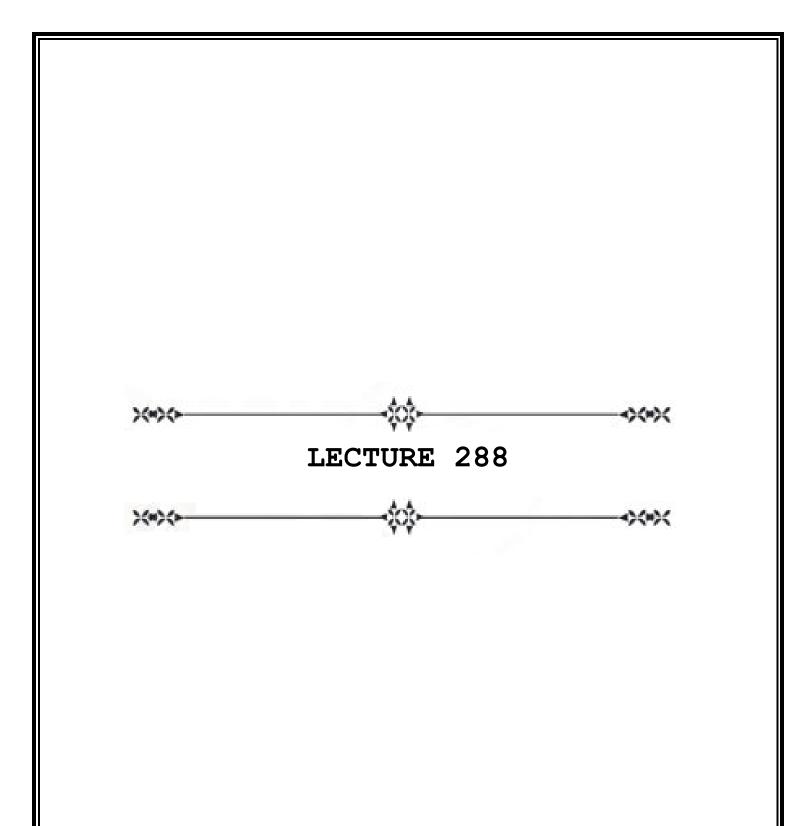
 Verse 123 – 157 = convertion of Upasana Vritti into Jnana Vritti in this Janma.

Verse 158:

ध्यानदीपिममं सम्यक्परामृशति यो नरः । मुक्तसंशय एवायं ध्यायति ब्रह्म संततम् ।।१५८।। The meditator who studies this chapter called the 'lamp of meditation', is freed from all his doubts and meditates constantly on Brahman. [Chapter 9 – Verse 158]

Phalam:

- If person studies chapter 9 well, he will not have doubt about role of Nirguna Brahma Upasana.
- As a result, he will regularly practice Nirguna Brahma Upasana.



LECTURE 288

Summary - chapter 9

Dhyana Deepa Prakaranam (158 verses)

1) Introduction:

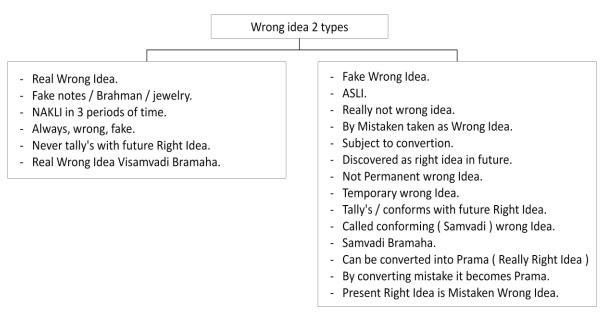
- Controvertial chapter.
- Right idea in agreement with fact. Wrong idea not in agreement with fact.



Stage 1 : Note :

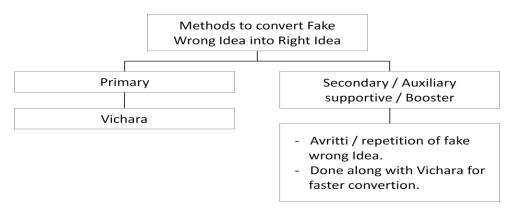
Right Idea / Real Wrong Idea / Fake Wrong Idea :

• First register in mind what is right idea and wrong idea / knowledge.



Stage 2:

- Convert Fake Right Idea into Right Idea by Vichara + Samvadi Brama Avritti.
- Fake Wrong Idea Samvadi Bramaha can be converted to Right Idea Prama by various methods.



• Samvadi Brahma convertion to Prama called Upasana by Vidyaranya.

Stage 3:

- No popular example use application in Vedanta.
- Imagine Guru teaching disciples conducting interview.

Guru:

Can you now claim you are free, liberated?

Student:

- I am convinced I am ever librated Sakshi Atma. Boldly claims with confidence Aham Brahma Asmi totally satisfied, fulfilled with teaching.
- My mind requires refinement. Without anxiety and fear I will refine mind but it has no connection with the status of my liberation – my free status.
- Trouble free mind enjoyable and useful for transaction, will refine but not convert to liberation.
- I am liberated, fact, Prama for me it is Right Idea.
- Teacher happy!

Student No: 2:

• I would love to claim I am liberated and make you happy. Honestly not liberated at present. Have Sadhana Chatushtaya Sampatti – 20%.

Gita:

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्। आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥ १३.७॥ Humility, unpretentiousness, non – injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self – control. [Chapter 13 – Verse 8]

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः। दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥ १६.१॥ The blessed lord said: fearlessness, purity of heart, steadfastness in the Yoga of knowledge, alms-fiving, controls of the senses, sacrifice, study of the Sastras and straight forwardness... [Chapter 16 – Verse 1]

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥२-५४॥

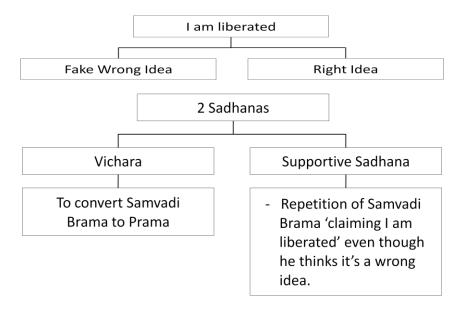
Arjuna Said: What, o Kesava, is the description of him who has steady wisdom and who is merged in the super conscious state? How does one of steady wisdom speak, how does he sit, how does he walk?[Chapter 2–Verse 54]

Gita:

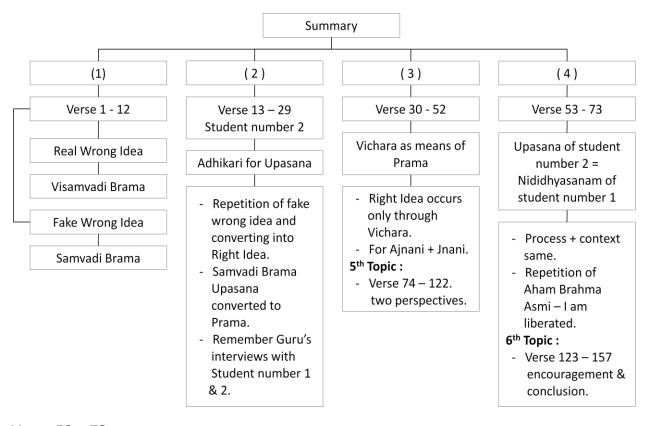
- Chapter 13 Amanitvam....10% Tally.
- Chapter 16 Ahayam... 10% Tally.
- Chapter 2 (Verse 54 72) Sthira Prajna... 5% tally.
- With this tally if I claim I am free, it will be wrong idea.



- Interested in converting Samvadi Bramaha into Prama.
- Vidya Addressing student No. 2: How to convert Samvadi Brama to Prama.



• With repetition Fake Wrong Idea gets converted to Right Idea and Student number 2 claims I am liberated like student number 1.



Verse 53 - 73:

Student number 1	Student number 2
Prama Avritti	Samvadi Prama Avritti

• Content and process same hence Upasana and Nididhyasanam – both possible.

Verse 74 – 122:

- Why 2 names if contents & process same?
- Because of 2 perspectives.

Student number 1:

- I am liberated. Prama fact relaxed. No future liberation, repeat to remove habitual notion. I am Samsari Sadhaka, Mumukshu, Jingyasu, not for Prama.
- Purpose Viparita Bavana Nivritti = Nididhyasanam.

Student number 2:

- Repeats as wrong idea only. Guru, Shastra knows its not fake.
- Have to do as Sadhaka.

Perspective:

- It is wrong idea. Hopes in this Janma will get liberation converted into right idea Samvadi Brahma Aviritti Upasanam to convert to Prama.
- Vichara required with support of Pramanams.

Verse 123 – 157:

- Encouraging anxious student number 2 continues. Samvadi Brama and Vichara. One day you will challenge god – why can't I claim liberation. Mind has problem. I am Asanga, liberated. Does not depend on state of mind.
- Samvadi Brama Upasana done to convert Brama to Prama.